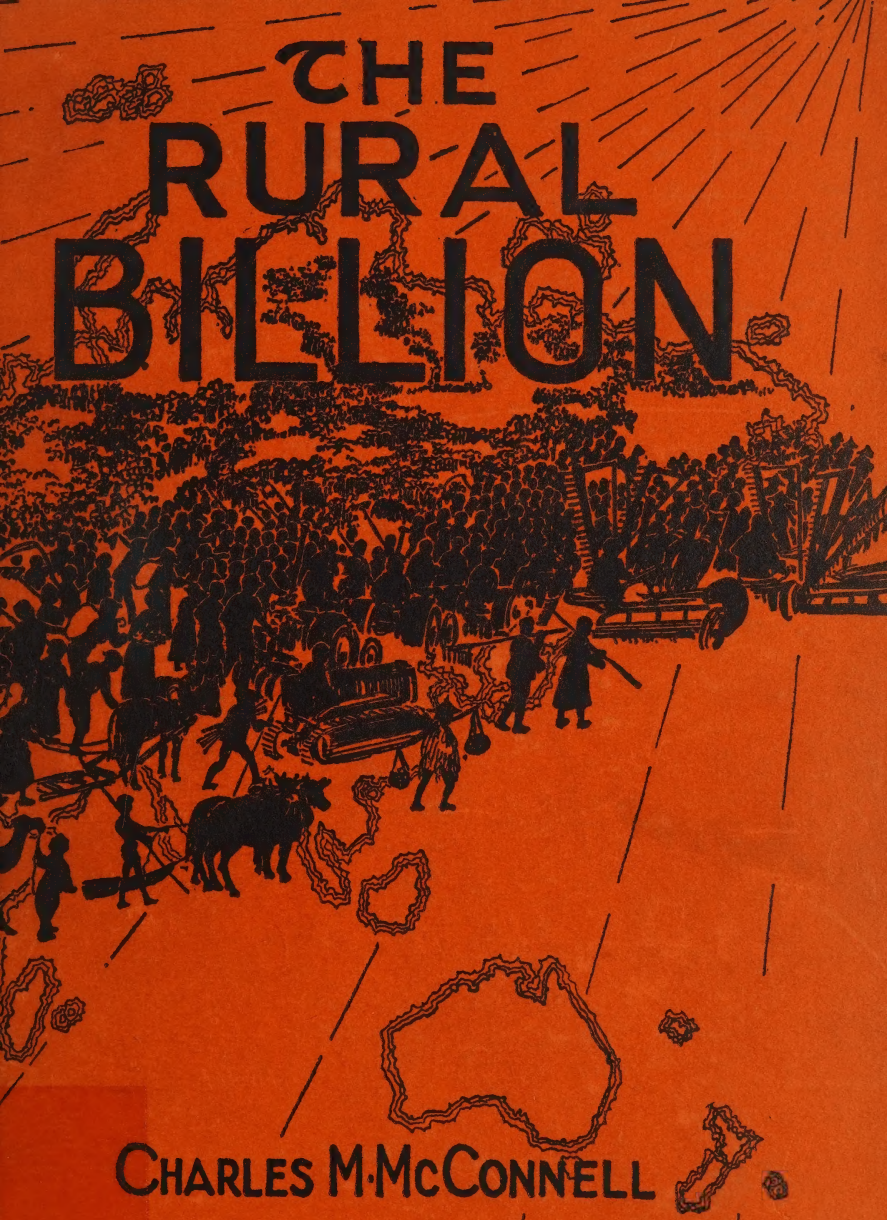
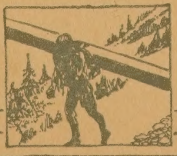
THE RURAL BILLION



CHARLES M. McCONNELL

LIBRARY OF PRINCETON
MAR 22 1932
THEOLOGICAL SEMINARY

HT 421 .M28 1931
McConnell, Charles Melvin.
The rural billion



Moscow
Salonika
Constantinople
Smyrna
Beirut
Damascus
Teheran
Cairo
Jerusalem
Assiut
Basra
Moga
Allahabad
Bombay
Madras
Madura
Ushagram
Pyinmana
Rangoon
Peking
Nanking
Shanghai
Shaowu
Foochow
Canton
Manila
Singapore
Sarawak
Seoul
Kanju
Sapporo
Tokyo
Minabe
Sakashita
Fukuoka
Elisabethville
Old Umtali
Mt Silinda
Xambini
Johannesburg
Lovedale
CAPE TOWN

THE RURAL BILLION

LIBRARY OF PRINCETON
THEOLOGICAL SEMINARY

THE RURAL BILLION

by

CHARLES M. McCONNELL

Professor of Town and Country Church
in Boston University School of Theology
and in Newton Theological Institution

New York
FRIENDSHIP PRESS

COPYRIGHT, 1931, BY
G. Q. LE SOURD
PRINTED IN THE UNITED STATES OF AMERICA

To
The Unknown Farmer

CONTENTS

I. THE UNKNOWN BILLION 1

The Unknown Farmer—Rural Dwelling Places—Rural Environment—The Conquest of Nature—A Society Rooted in the Soil—The Land as a Battlefield—The Rural Family—The Billion and the Individual

II. THE CHRIST OF THE COUNTRYSIDE . . . 23

Good Tidings—Nazareth—The Nazarene Naturalist—Jesus Understood the Struggle for Existence—The Kingdom, Worldly and Unworldly—The Religion of Jesus

III. THE CROSS AND THE PLOW 39

The Cross and the Plowmen—Agricultural Missionaries—A College in Brazil—"Feathered and Four-footed Missionaries"—Farmers' Institutes in Korea—Rice and Religion in Burma—Saving China from Famine—The Institute at Allahabad

IV. THE THREE R'S 64

Jimmy Yen of China—Mexico's Socialized Rural Schools—From Africa to Georgia—From Georgia to Africa—Moga in India—Answering the Macedonian Call—Schools of the Abundant Life

V. NO PHYSICIAN THERE 83

What's Become of the Country Doctor?—Medicine Men and Magic—Missionary Death Fighters—Scientific Cause-Seekers—World Warfare Against Disease—Paying the Health Bill

VI. WHIRLWINDS OF REBELLION 102

Land Hunger—Revolt Against Oppression—The Restless Rural World—The Land Experiment in Russia—Here Once the Embattled Farmers Stood—Light from Denmark—A Substitute for Rebellion

VII. THE CHURCH IN THE WILDWOOD 123

The Church and the Individual—Dead Churches—Leadership That Has Waked up—Churches That Are Changing Rural Life

VIII. THE HOLY EARTH 144

"Let's Get Acquainted"—The Unfinished Earth—Rural World Builders—Everybody's Business—Finding the Hidden Resources

READING LIST 163

INDEX 167

THE RURAL BILLION

I

THE UNKNOWN BILLION

"THIRTEEN hundred farmers at banquet." No wonder the metropolitan dailies gave it a headline. This would be news anywhere. The banquet came at the close of the second day of the annual meeting of the American Farm Bureau Federation. We visited the hotel before the banquet, and mingled with the other guests in the lobby. They had come as delegates from hundreds of communities—dairymen, market gardeners, farm managers, gentlemen farmers, and a few country bankers and tradesmen who held farm mortgages or had farm materials to sell. The only mark to distinguish them as farmers was a delegates' badge. We looked in vain for the mythical farmer of vaudeville. There was equally no sign of the problem farmer of the sociologist. "The typical farmer" was not among those present.

When the toastmaster arose and pounded the table with the gavel and introduced the first speaker, a woman arose, looked about her among the company, and began quietly to talk; and what she said is worthy of a high place in the literature of country life: "The unknown farmer lives and dies a life of service for others, unheralded and unsung. Legion is his name. He lives

in your country and mine. He dwells on the plains of the Texas Panhandle and in the farthest recesses of the Kentucky mountains. This unknown farmer doesn't amount to much. He doesn't make a great deal of noise. He is seldom acclaimed in the headlines. Public speeches are a bit out of his line. He flies no red flags. He lives unobtrusively. At elections he votes his convictions. He is one of the general average. No monument has ever been erected to this unknown farmer. He really doesn't figure very big. All he does is to feed the world."

The Unknown Farmer

Well did the speaker describe the farmer as unknown. Throughout the centuries farmers have lived unobtrusively. Separated by far distances, they have not known much about their fellow-farmers; much less has the city dweller known about them. The worker who feeds and helps to clothe the world deserves the serious consideration of all of us. We might call him earth's necessary man. A visitor to India had been shown all the sights and scenes in Delhi of interest to a traveler. His guide then spoke to him about a side trip into the country, and with an inflection designed to stir the visitor's curiosity concluded, "Now I will show you the most important man in India." Together they made their way to a field a short distance from the city's edge. Pointing to a gaunt plowman who was scratching the surface with an ancient plow pulled by a pair of oxen, the guide explained tensely, "That is the most important

man in India." He might well have added, "And it is true of his kind throughout the world." It is high time that we came to know such a man.

While no one can be sure what proportion of earth's population is rural, there have been some good guesses made. In the Yearbook of the League of Nations for 1929 the population of the world is stated as 1,952,675,000, a figure based on census figures as given out by the different nations, or on estimates where figures were not available. "Roughly one billion people live on the land and make their living primarily from the land," is the statement of Dr. Kenyon L. Butterfield in the report of the Jerusalem Meeting of the International Missionary Council. But millions live under rural conditions who are not engaged in agriculture. They are, however, subject to the conditions which prevail in rural communities, a rural community being defined by the census of the United States as one of less than twenty-five hundred population. Close study of the world's population and the conditions under which mankind lives would verify the statement frequently made that two-thirds of the human race live under rural conditions. Under our title of rural billion we mean to include all of these, although the maximum figure might well be a billion and a quarter.

The farmers among the rural billion are of different races and nations, with varied environment and ways of living. There are tenants, hired hands, and owners among them. Some farmers till tiny patches of land with sharp sticks; others drive complex tractors and

gang-plows across far-stretching fields. Some farmers live on the land they cultivate, others in villages at a distance from it. There are the Iowa corn farmers and the Bantu tribesmen of Africa; the shepherd of Albania and the rice farmer of Japan are to be taken into account with the Tennessee mountaineer and the Nova Scotia fisherman.

Agriculture is undoubtedly the predominant activity of those who live under rural conditions. Farmers are the most numerous members of the rural population. But there are rural workers other than farmers. There are the tradesmen who deal in farm produce and general merchandise. There are the rural artisans who build houses and barns, drill wells, bake bread, cobble shoes, and perform countless other daily tasks. Preachers, teachers, doctors, and members of other professions who live and labor under rural conditions are also part of the rural population.

Diversifying this rural population further are the workers of those two-story communities where men work the surface and the sub-surface of the earth at the same time; for example, in an oil field where one set of workers is drilling the wells, farmers may be tilling the surface beneath which the earth bears its liquid crop. Coal mines open into wheat fields or upon hillsides that are tilled by farmers who in some instances work also at part-time labor in the mines. There are the groups of migrant and seasonal laborers who stay only for a time in village settlements. There are the city-bred individuals who have retired to the country to spend at

leisure an unearned income, or to live on the savings of past labor. This mixture of population makes any composite type of farmer or rural toiler purely imaginary, and the study of those whom we have called the rural billion fairly complex.

We emphasize here rural population, but not in the sense that we are unmindful of the population of towns and cities, or even that we regard the two types of population as exclusive of each other. We have simply assumed that there are two ways of conducting the business of life, one rural and the other urban. Each has its interdependence with the other, each has its contribution to make to a fuller world relationship. The interest of the one is the interest of the other, and any conflict between them is to the disadvantage of both. Yet these two ways of conducting the business of life reveal, and in a sense produce, separate habits and characteristics. For the benefit of the entire world the best values in both types of living should be conserved, and there are values in both that are priceless. But it is the man of rural habits and rural characteristics to whom we devote our chief thought in this book.

Rural Dwelling Places

There were no city walls around man when he arrived on this earth. The caves, the forests, and the jungles were his dwelling places. He was not at first a tiller of the soil, for he got his food by hunting, fishing, and collecting berries and herbs, and none of these things were of his own producing. He foraged and led

a roving life, adding flocks and herds to his migratory procession as he was able to tame them for his use. Presently he began to settle down, in company with his fellow-men, in selected spots that developed into villages. Many of the cities of today stand where wandering tribes first camped overnight.

The village has been and is man's chief dwelling place. But remember that the early village was not a collection of houses arranged in rows like streets; it was a group of persons closely tied together by blood relation, a tribe with its chieftain, occupying a connected area of land. Here was the stubble, there a cultivated field; here was the pasture, there the wasteland. First the land was held in common, but gradually individuals took up around the main settlement little tracts which they cultivated and called their own.

Look now for a moment at the villages of the modern world. There are 685,665 villages in India, and China probably has as many, while Asia as a whole contains in its villages between eighty-five and ninety per cent of its total population. Eighty-nine per cent of the people of Africa live in villages. Mexico and Central America have a population seventy-five per cent rural, and South America's is seventy-two per cent. Of the hundred and fifty million Russians, all but twenty-five million are peasants living chiefly in small villages.

Most of the farmers of the world work small land holdings that lie beyond the boundaries of their village. In China the average farm is four and a half acres. In India it is three acres. Out from these villages at early

morn goes the big parade of farmers to the tracts of land they cultivate, and back to the village it returns at night. Throughout long centuries this procession has moved like the ebb and flow of a tide. In North America the picture is somewhat different. Thirty-five million people live on the land they farm. North American farms are not commonly three-acre holdings; they are from twenty to five hundred acres or larger. They may be in the back roads or in the coves of the mountains, and may be known as ranches, plantations, market gardens, or just plain farms.

Villages began to grow into cities, and then workers on the land became more or less cut off as a group. Many of the farmers, woodsmen, miners, and even fishermen who went to the population centers with their products remained to work there. Fur trappers turned into shop dealers, and village hoemakers into manufacturers of machinery. An occasional village money lender would take to city banking. The priest of the village church might be called to what was regarded as a larger field and turn into a metropolitan bishop. The city became the magnet—and sometimes just the plain net—for an increasing number of farm and village folk. Migration from the country to the city has been speeded up during the last half dozen decades. The large city is a distinct product of the nineteenth century. One hundred years ago, barring the congested districts of China, there were not more than three cities in the world with a population of over a million. Now there are more than forty.

One of the deep-seated causes for this cityward trek that seems to be going on the world over is the rise of industrialism, which has resulted in the extensive manufacture and use of labor-saving machinery. The amount of machinery used on farms in the United States since 1850 has increased tenfold per farm worker, and has displaced about eighteen million persons for other labors. In the harvesting of wheat, oats, barley, rye and maize, it has been estimated that machinery effected a reduction in manual labor of nearly fifty per cent in the fifty years between 1850 and 1900, and increased the agricultural output per worker fifty-three per cent from 1898 to 1926. Furthermore, the city now manufactures many food stuffs that were once prepared by hand on the farm. Wheat grown in Montana is made into flour in Minneapolis. Hogs raised in Ohio are made into ham and bacon in Illinois, in the city Carl Sandburg has called "the hog butcher of the world." "Grandmother's Home-Made Bread" is not baked in a kitchen stove but in giant city bakery ovens. The canning industries long ago moved from the house to the factory, where vegetables and fruits are canned and preserved by the carload. Twenty-nine per cent of all the persons working for wages in towns and cities are employed in industries which directly or indirectly prepare food for consumption.

The exodus of the rural population to the cities which have sprung up so magically in the last century has placed superpower in the hands of those who live in cities. Remembering older civilizations, we know that

this tendency is not exclusively modern. In the ancient world the countryman was often a serf or a slave and often oppressed; in speaking of a farmer of those days, George Russell (Æ), Irish poet and prophet of rural life, has remarked, "Most probably under the whip of an overseer he was growing grapes to make the Babylonian king drunk." The agrarian problem has been stated as that of "how to keep the soil tiller feeding the world while getting no share in the increasing city culture he feeds." Great wealth has been accumulated in the city, and there is no doubt that its social institutions are more efficient than those of the country. The tendency for centuries has been not only to strengthen the city relatively, but even to weaken the country.

We venture no prophecies about the size of cities and rural populations of the future, nor about the further changes the machine will make in society. One does not have to be a prophet, however, to predict that approximately two billion people will be hungry in the next twelve hours. We see no substitute for food with which to satisfy hunger, and so far as we can observe now, humanity will always be dependent upon the soil for food. If the past can be taken as an index, agricultural people will continue to live on or near the soil they cultivate, fishermen will settle near the water's edge, lumberjacks will occupy lumber camps, and miners will dwell close to the mouth of the mine. The villages or hamlets of the world, numbering millions, in spite of the growing interdependence of urban and rural life will continue to have a life apart, will con-

tinue to be rural, while the pursuit of agriculture will survive as long as soil-grown products are needed to feed the race. Moreover, despite the migrations and population drifts away from the land which have been going on for the last ten thousand years at least, there are, we recall, a billion people today who live under rural conditions.

Rural Environment

The rural man deals with natural forces about which he often knows very little beyond their elementary bearing on his means of livelihood. They determine for him the seed time and time of harvest; they regulate the temperatures of the zones which dictate where he may live. The same sun which ripens his grain scorches and burns the earth until the crop is ruined by drought. The gentle rainfall sometimes changes to torrents that wash his vegetation away. He sees a fellow-worker struck by the lightning's flash, or buried beneath falling boulders on the mountainside, or swept off the land by a tidal wave or rising river. The fury of the sea breaks up his own little fishing craft as he fares forth from cove to inlet to make his necessary catch. Earthquake, tornado, cyclone, typhoon, landslide, flood and drought bring swift destruction to him and to his handiwork.

A reporter of the New York *Times* who visited one of the drought-stricken areas of the United States in 1930 wrote a description under the headline, "Discouraged by a Losing Battle in which Nature Failed Them." Part of the description follows: "Drought lies over the

land like a pall. It is not vibrant with action, like a flood or an earthquake, but even in its negation of action and effort it becomes visible and spectacular. It is in the brown and barren fields, the gaunt trees, the dust blowing in dry creek beds, in the thin sides of animals plucking hungrily at roots, and in the listlessness of a discouraged people. It can be felt as one rides over dusty roads, between dusty pastures, under a sky without a fleck of cloud, where the sun shines pitilessly. The weight of its presence becomes greater with every day; it almost lives, malignantly, in the soil. It is a thing against which man cannot cope; he can see his enemy but he cannot touch it, cannot build against it, cannot kill it with science. The country seems to brood as though death were touching it, death in the sunlight."

Man has been baffled, discouraged, and beaten by the forces of nature. They have filled him with awe, fear and superstition. No wonder that he early began to believe in the existence somewhere of maleficent beings and spirits. He fastened upon these certain human attributes, for it was natural to attribute his own characteristics to them; it made it easier for him to visualize, approach, worship, and even bargain with them. Man's fear of the harm natural forces might do to him has led to the superstitious religions which have spread over whole peoples. Under its blight man has regarded himself as inescapably pursued by fantastic evils and dangers from the beginning of his life to its end. Dan Crawford in *Thinking Black* cites the belief

of the African in the animated cruelty of nature. A large hut was once struck by lightning and several people fell to the ground. The native owner of the hut described the lightning as "God coming down with red eyes." Wrath, not love, was God to this man, and the word *bukadi* (wrath) echoes today across Africa, leaving the peoples stricken and hopeless.

The Conquest of Nature

Gradually man has overcome, in part, his fear of nature, and he has done this partly by coming to understand some of her laws.

For example, the earth under his feet long remained unknown to the worker who cultivated it. He was afraid to plow or even stir it lest he disturb the lurking spirits, which would then destroy him. Primitive man and millions of others now cultivating the soil have been dominated by these earthborn fears. The scientist takes up a handful of dirt—average sand, loam, or black soil from the river's valley. To the farmer it is plain dirt, to the tourist it looks like mud, to the busy housewife all it may amount to is just so much more dust. But the trained eye of the soil expert looking through the microscope sees in this soil teeming myriads of bacteria; Sir John Russell, foremost among the soil scientists of the world and director of the Rothamsted Experimental Farm in England, has reported concerning a teaspoonful of such earth that the life span of its pulsating organisms may be fifteen minutes or a generation. When a scientist has reported such findings to the

world, the farmer, with a new knowledge of the earth, begins to plant proper seeds, enrich the ground with fertilizer, and revise his methods of cultivation. By such means does man learn to overcome some of nature's resisting forces and put to work some of her assisting forces, to the benefit of himself and his fellow-men.

The story of how man has attained a degree of power over nature is a record of thrilling adventure. Little by little he discovered some of nature's laws and applied them to his advantage. After he had studied the earth and sea and air until he could be sure of some of their workings, he began to change a few things as well as he could to suit himself. Step by step he has made the soil his own, until today nothing less than a map of the world would set forth his agricultural activity. In the barren ice fields of the Arctic and Antarctic he has fished and hunted and struggled with adverse forces. In the jungles of Africa and the vast and sparsely settled pampas of Brazil and Argentina he has made a similar fight. He has forced a foothold in the desert sands, and has clung to the sides of mountains like a vine to a wall. Nature herself has given him strength in the very hours of his disaster and defeat at her hands. In an Eskimo folk tale we have this thought: " 'How did you know what to do when all that trouble took hold of you?' said the lemming. 'The earth told me,' said the man."

John Burroughs, with the keen insight of the true naturalist, says in his *Winter Sunshine* that man is "no more than a potted plant till he has established communication with the soil by the loving magnetic touch

of his soles to it. Then the tie of association is born; thence spring those invisible fibers and rootlets through which character comes to smack of the soil, and which make a man kindred to the spot of earth he inhabits." Character that "comes to smack of the soil" is not easily shaken by earth's ugly moods. We have observed of man that drought burns up his crops or the flood drowns them out, that earthquake and tornado and hurricane smite him and his on land and sea, that he plants the seed and stakes his livelihood on the harvest, only to see the labor of years destroyed in a moment, only to feel himself in the hands of a ruthless monster which laughs at his distress. But when the gentle rain breaks the drought or the sun comes out from behind the clouds, once more man rebuilds his faith, and the earth speaks to him again with the voice of a mother.

Once there was a good man who suffered much under the will of God in whom he believed. From the depths of his agony Job could say, "Though he slay me, yet will I trust in him." This remains the perfect expression of man's incurable faith in a universe which at times seems mortally hard and cruel to every one of us.

A Society Rooted in the Soil

The earth is underneath man and his society. The soil around the caves where he made his earliest home determined largely whether he would hunt or forage for his food. If the forests were near, he hunted game. If herbs and grasses and berries were plentiful, he did not have to roam far for his food. Throughout the ages

and today, whether he has lived on a farm or in a city street, he has never been able to cut himself or his institutions loose from the ground. He has never been able to break the ties that bind him to Mother Earth.

It has been estimated that it required a thousand years to produce the first inch of top soil. This precious thing is of more value to the sons of men than gold, silver, and precious stones. From it comes food for himself and his domestic animals, fiber for clothing, wood for fire and shelter. The flowers of the field spring from it, and the roots of trees feed upon its fertility. While some of its mineral resources, such as coal, iron, and oil, may conceivably be exhausted, the soil itself, unless fatally mishandled by man, appears inexhaustible.

In the hands of the farmer much of this magical treasure has been placed. He is its trustee, its steward. The top soil, which produces his food, is in part his own work, and represents one of the processes of nature over which he has gained some control. A scientific farmer justifies his trusteeship in part by leaving the soil better than he found it. He does not destroy either its beauty, which feeds his soul, or its productivity, which feeds his body.

When the historian digs into the causes of the rise of nations, sooner or later he gets down to earth. He finds that when large areas of the earth have been so cultivated that the soil has been fed, humanity has received abundant food. Again he discovers that soil starvation causes human hunger; that unnourished soil easily

becomes unproductive and compels man to revert to the old life of foraging. Soil exhaustion has played an important part in the decay of nations. As the soil has lost its productivity, society has sagged, twisted, and fallen like a house whose foundations have crumbled. Rome furnishes an example of decay which was due in part at least to starvation of the soil. A four-acre plot of ground sufficed for the support of a family in the early Roman republic, but the acreage had to be increased as the fertility decreased, until in the days of Cæsar forty acres were required to support a similar family. Some of the younger nations have yet to learn the lessons which have been taught by the fate of nations in the past.

Not only is rural society built upon the soil, but so is the whole of society. Before we blame tenants and landlords for starving the soil, we must go deeper into the reasons why they have done so. Before a farmer will feed the soil, he will feed his own family. The mouths of children crying for bread have to be filled. In the fierce and bitter battle for food the farmers of the world have often lost their land—top soil, subsoil and all. The demand for food at cheap cost has been held over them until they have been driven to rob one field after another of fertility and move on again to fresher ground. For much of this wasteful process society itself is to blame. Every man, woman and child needs to realize that food production is everybody's business. The human race has a stake in the land—a grub stake, we might say.

The Land as a Battlefield

Having seen how the earth, with its treasures of soil and subsoil, has furnished man with food, clothing, and shelter and determined his form of society, it is easy for us to see how it came to be his battlefield. No wonder he has warred for the possession of land, and for access to natural routes of trade; it has often been a matter of life or death for him, and he has chosen to fight rather than starve. It is a fair guess, based on history, that man's will to acquire food and land and to claim the resources of nature for his own benefit has been the most common cause of war. When the cave dweller, the dawn man, got a choice swarm of locusts or found a bee tree, some other cave man tried to take them away from him and the fight was on. This was natural in a world where brute strength decided disputes between men, whether as individuals or as tribes. But the modern world is very differently organized; the method of war in the world of today is antiquated and unserviceable. And still we cling to it. It is not easy for men who have always tried to get what they wanted by fighting to adopt a more reasonable behavior.

The struggle for necessary or desired possessions, the economic fight, is still being waged and affects every member of the rural billion. Only it is no longer a fist fight between individuals, or even open war between tribes. Indeed, the opposing forces are sometimes almost impossible to distinguish, let alone to name; one great economist and commentator has spoken of them

as the "forces moving obscurely in the background." But we know that such forces were given most of their strength by the invention of the machine and the consequent development of industry, for out of these has come the exceedingly complex financial system that controls the world. Today economic warfare takes two forms. One is the struggle of individuals for private profit. The other is the struggle of nations to control through these individuals all the wealth and resources they require in order to dominate other nations.

When we seek to understand the new conflict, what, after all, do we find? Putting it simply, that men or nations that conduct their affairs with no thought except for themselves are merely engaged in the same old fight which started around the first cave. It is the same head-smashing, throat-cutting, eye-gouging fight for property and possessions. Primitive man may have fought for the possession of life itself, but modern man is usually fighting, if not for mere existence, then for wealth and the magic power that wealth commands. Kings, emperors, czars, popes, presidents, soviets, dictators, and captains of industry have all taken heavy toll in this fight from oppressed persons and peoples. They and their chosen representatives have feasted upon first fruits, while peasants and commoners have gnawed the bark from trees or picked the bones of animals. This has been true enough in times of peace. But whenever it has been to their advantage to do so they have also been able to declare war. Then the survivors,

maimed or broken, have gone back to raise more first fruits for their rulers again to claim or seize.

Anatole France has remarked through one of his characters, "War consists in stealing the pigs and chickens of peasants." The institution of war has had its effect upon rural man and his institutions. Frequently the farmer has had to carry a weapon of warfare in one hand and a hoe in the other. He has had his fields despoiled by bursting shells and his buildings burned by invading armies. In a conflict of economic forces that he cannot understand, he has come to regard himself as a sort of living pawn in a game which he sees played by a set of players known as Vested Interests for high stakes of oil, coal, iron ore, and nitrate, for trade routes and spheres of influence, for power of dictation in the business world of which his own occupational life is so mysteriously part. And all he really wants is opportunity to improve his flocks and fields and to secure advantages for his children, and to dwell at peace with all mankind.

The Rural Family

It was Confucius who said, "What the family is, such will society be." Everywhere the family is a universal institution, and the farm family is the basic element in rural society. As a rule, children everywhere share the language, the religion, the tastes, and the pattern of behavior of the family in which they are born and reared. The child brought up on the farm has a vital sense of his community from birth, and carries its influence with him wherever he goes and as long as he lives.

Five hundred American women from thirty-seven states met recently in Faneuil Hall, Boston. That historic landmark has been the scene of many meetings, but few of more thrilling interest than this two-day meeting of the Home and Community Conference. These farm women knew at first hand the problems that are facing agriculture and country living, and they had met to grapple with them. "We are not discouraged with agriculture as a mode of living; we are merely dissatisfied with the present enonomic conditions," were the words of one woman. Another gave voice to an overlooked truth when she said, "Today the farm home approaches the ideal home more nearly than does any other home." It remained for a judge, Miss Florence Allen of Ohio, to remind the group of something the entire world needs to realize: "From farm homes constantly pour forth into our national life the sanity, the character, the resourcefulness, without which America must inevitably die." The ruins of dead cities and decadent states bear mute witness to the truth that civilization neglects at its peril those springs of population that flourish on lonely mountainsides and in isolated valleys and amid the prairie grass.

The Billion and the Individual

In any consideration of mankind as consisting of groups, we are likely to lose sight of the individual. This should never be. We must put the individual in the center of the rural world and build it around him, for the center of every life is the soul. The earliest

records of men reveal their belief in the presence of this something within them which has been called a soul; in the skulls of ancient men have been found holes made presumably to let out, according to superstition, this spirit, that it might not perish with the body. This soul of man provides his greatest driving force and his most insistent hunger. Whether created by a single act of God or by any process that you choose to call it, the soul is a personal, universal possession. We do not believe that "dust to dust" describes the end of any human being. Deep as man's instinct of hunger is, there are other hungers which bread of grain has never fed.

The individual, the unit of society, is to a certain degree the product of the very society which he helps to produce. We can never have a sane, wholesome, uplifting human society built from mean, low and worthless individuals. It is no wonder, then, that the great social builders of the world have always sought to improve the individual, under the ancient formula that "the soul of improvement is the improvement of the soul." But the formula for soul improvement is not so simple as it seems. While the individual is distinct and separate, he is also inseparably bound up in the social whole. His environment deeply affects both his body and his spirit. Whenever we seriously attempt to save the individual, we come to grips with society. No sooner do we begin to treat a man's soul than we discover that he is sick or hungry, and that we cannot treat his soul apart from his body, nor his body apart from

its environment. When we try to improve his agriculture to relieve his hunger, we sometimes find that his very religion has to be changed. Victims of disease who believe in magic may get little relief in a hospital until their minds are freed from the spell of the witch-doctor. The person who does not know how to read will get little help from religious literature. Men who are weakened by malnutrition may lack strength enough to hold to any idea, even the idea of God. There must be, therefore, two aspects to saving the individual. One shows the direct method of strengthening all those inner forces which build up personal character. The other shows the method, only a little if any less direct, of improving the conditions under which the individual must live. The enlightened Christian believes in combining the two methods.

Religion, the greatest force in any society, has been the mainspring of rural society everywhere. It is small wonder that those who live in direct touch with the earth should search for the living God, should aspire to a religion that looks upon human personality as the most precious thing in the world, should seek to create here and now a world which would bring out the divine best that is in every man. This is a search that leads all of us straight to the life and teachings of Jesus Christ.

II

THE CHRIST OF THE COUNTRYSIDE

Jesus Christ belonged to the countryside. The scenes in his life were laid among the fields and hills and along the roadside, in gardens and wilderness and desert. He spent his days in the company of peasants, shepherds, fishermen, vineyard keepers, carpenters and local tradesmen. His speech was colored by theirs, and they heard and understood him. He was one of them.

How did this Christ of the countryside live? Thanks to a handful of faithful biographers, we have part of the story. Chance incidents of village life in which Jesus figured have revealed eternal truths. The things he said which we so cherish were part of his conversation with neighbors and friends. To little groups of people on the edge of a lake this man would talk about God the Father so intimately that God seemed to be present. Before he was crucified on a hill on the edge of Jerusalem, some of his followers already believed that Jesus of Nazareth was what he claimed to be—the Way, the Truth, and the Life.

Good Tidings

Forty-two generations of Jews produced a background for Jesus which was rural to its very heart. The

announcement of his birth as it was made to the shepherds might have been made equally to a storekeeper in Bethlehem or a watchman in a Jerusalem street. The fact is, however, that it was shepherds who heard the angelic tidings. Perhaps their physical ears had been sharpened by the long country silences, or perhaps they were especially spiritually minded men. Back of them were generations of shepherds who had "watched their flocks by night, all seated on the ground." They had time to brood and meditate out there on the Judean hills. No inhabitant of the land came closer to nature than they. They knew the moods of the earth and were sensitive to them. If an angel spoke, they might be expected to hear his voice and be attentive to his message. And the message was the important thing: "There is born to you this day in the city of David a Savior who is Christ the Lord." Here was news so important to these shepherds that they left their flocks and went at once "to the place where the young child lay." Nor is the story complete at that point. "And the shepherds returned." They returned to the sheep which they had left on the hills, returned glorifying and praising God. Let us hope they became better shepherds. This is the object of all religious experience—the living of better lives that glorify God, whether it be in the process of tending sheep or raising corn or keeping books or preaching sermons.

There is no doubt that the birthplace of Jesus was rural—a stable in a village inn. A manger filled with

hay for cow or donkey became the bed of the Mother. How did it happen that Jesus was born in this stable in Bethlehem? It was not uncommon in Oriental villages, nor is it unheard of now, to have cattle and other livestock housed under the same roof with human beings. In a Korean inn of which the stable was a part, the writer once shared a room with a husky young bullock which had carried his baggage on its back. The fact is that Joseph and Mary had come to Bethlehem to be counted in a census. It was late at night when they arrived, and the inn was full. They were none too well dressed, and their garb identified them as belonging to a despised locality. Yet the innkeeper hesitated to turn these tired travelers from the hill country away, so he offered them accommodation in the stable, the overflow quarters of the inn.

But there is deeper significance to the fact that Jesus was born in a stable. Verses written by Edwin Markham under the title, "The Consecration of the Common Way," have expressed it in some degree:

> His palace was a wayside shed,
> A battered manger was his bed;
> An ox and ass with breathings deep
> Made warm the chamber of his sleep.
> He came to handle saw and plane,
> To use and hallow the profane.
> Now is the holy not afar
> In temples lighted by a star.
> Now that the King has gone this way,
> Great are the things of every day.

Nazareth

A Small-Town Man is the title of a life of Jesus written by Mary Austin. Mrs. Austin is an authority on folk-lore, and she used the methods which made her such in gathering data about Jesus. In the preface of her book she writes: "I began to look for the plain man who was the vehicle of his revelation. Here, I said, was a man who produced an impression on his own and succeeding ages such as no man else has left, a small-town man, whose life and sayings are reported by his fellow-townsmen." The first edition of this book was not allowed to bear the title, *A Small-Town Man.* At the insistence of the publishers it was called instead, *The Man Jesus;* the phrase "small town" had come, they said, to be associated with disparagement.

Nazareth was a small town of Galilee. From it went forth the farmers to work in their fields. On the common pasture the herdsmen guarded the donkeys and led each to its resting place. "For the ox knoweth his stall, and the ass his master's crib." At the village well the women gathered to discuss the family and village affairs. They used the familiar expressions of village life which is lived at close range: "Have you heard?" "They say," "Don't tell anyone I told you." There was no daily paper, but every household had its reporter, and news winged its way from mouth to mouth. Family was joined with family by marriage, and alliances and feuds were as common then as they are now. It was just an average village in which lived

farmers, vine dressers, carpenters, storekeepers, blacksmiths, and men of no particular calling. There are hundreds of thousands of places like it in the world today. The majority of the rural billion live in just such villages.

For whatever reason, this particular small town had a bad name if the question, "Can any good thing come out of Nazareth?" meant anything. Yet the question may only have arisen from prejudice in the mind of Nathaniel, who asked and answered it at once. Possibly Nathaniel had been cheated by some Nazarene trader. He might have been given a poor room in the inn. At any rate, it seemed impossible to him that anyone like Jesus could come from such an insignificant and petty place. Even back in that day when cities were not the centers of power and population, men looked down on smaller towns and villages. Today there are millions of people who ask a similar question as a sign of contempt for all villages and for country life: Can any good thing come out of this place?

When later Jesus "came to Nazareth where he had been brought up," he expected his neighbors and friends and relatives to hear and understand him. As usual, he read in the synagogue, but something had taken place meanwhile in his experience. "The spirit of the Lord is upon me," Jesus said, and told them about his mission of healing and preaching. What a scene that caused among the neighbors whose houses he may have helped to build! They were so close to this man that they could not see him as other than themselves. And here is a danger of small-town life—that familiarity

may breed jealousy or ignorance of intrinsic worth in lives lived close at hand. Many a leader has been rejected by neighbors who regarded him as "only the carpenter's son." By this the village folk of the world have sometimes branded themselves as inferior—that they have not expected greatness among themselves. The prophet is not without honor save in his own country. A mob of bigoted men cast Jesus out of the synagogue. The significant word about that has been said by Luke: "But he, passing through the midst of them, went his way." Jesus could not be turned from his way by any deficiencies of Nazareth.

The Nazarene Naturalist

Jesus had his Lake of Gennesaret, his blue Galilee, his secret places in desert and mountain. At times he "had not where to lay his head." He spent many hours alone, close to nature; that he learned her secrets is proved many times over by his words. Jesus never talked about force or energy or natural law. There was only God, the Creator and Sustainer, and nature was the expression both of God's power and his loving care for man. The long upward trend of the religion of Jesus' ancestors had reached the peak in him. There is no trace of fear of nature or fear of the God of nature in the words of Jesus. He revealed one God, but this God was his and our Father. "Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father."

How often Jesus opened some penetrating remark

with the word "Consider." "Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them." "Consider the lilies how they grow; they toil not, they spin not." Jesus observed and meditated upon the life around him, both human and natural. He saw men as God's children. "How much more will he clothe you?" It is this "much more" which puts man first in God's providence for his creatures.

The orderliness of nature did not escape the eye of Jesus. Natural law governs fruit bearing. If the good tree bears fruit, it will be good fruit. Thistles do not bear grapes. On this unswerving natural law the food supply depends. The certainty of the returning spring is indicated by the tender shoots of the fig tree. The seed sown in the earth comes forth and the plant develops by a fixed process; first the blade, then the ear, and then the full corn in the ear. When the sower goes forth to sow, it is the quality of the soil which determines the harvest. What wonderful use Jesus made of a farmer's knowledge in the lessons that he taught!

Jesus Understood the Struggle for Existence

Through his experience with nature Jesus was able to deepen his experience with God and his fellow-men. He knew what the farmers and shepherds and fishermen had to contend with in the forces of nature, and he was prepared to answer their fears. He saw nature as the handiwork of God, the product of God's creative and sustaining activity, and he became its interpreter.

When the tribal gods and deities were dispensed with, it was a happy day for the people, for then it was possible for them to

> . . . trust that somehow good
> Will be the final goal of ill.

Then it was possible to come to know God as a Father. The gospel emphasizes this interpretation of God which Jesus gave. What better news can be carried to the ends of the earth?

We scan the incidents in the life of Jesus which show him concerned in his thought with the struggle of men for existence, for food. "And seek not what ye shall eat, or what ye shall drink. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things." Before he spoke thus, Jesus had told his disciples to consider the lilies of the field which toil not nor spin, and yet Solomon in all his glory was not arrayed like one of these. Jesus was not callous to the urge for survival which gnaws at the vitals of the race. But what concerned him most was the effect on men of that desperate struggle to satisfy material needs which destroys life itself. Food and clothing have been so important to men that they have come to mistake material possessions for the chief end of life. Animals know hunger, and a good meal stops the lion's roar and the dog's whine; but if the human race is going to make life mean no more than this, it is less than human. Jesus by his life and words forever condemned a materialistic attitude toward life.

Let no one be mistaken about Jesus' understanding of the fierce and bitter struggle man has for existence. It was out of this very understanding that he represented God as a Father who has provided for ravens, and much more therefore for men. Recall the time when Jesus saw some fishermen by the Lake of Gennesaret who had toiled all night and had caught no fish. They were weary and washing their empty nets. "Let down your nets on the other side of the boat." The fishermen obeyed, and to their amazement their nets were filled. "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in." Jesus once went with his disciples on a Sabbath day through a corn field. His followers began to pluck and eat the corn, and the Pharisees accused them of breaking the Jewish law. And Jesus quickly cited the occasion when David and others with him ate the showbread in the temple because they were hungry. Even the temple and the Sabbath day were second in importance to hungry men.

The Kingdom, Worldly and Unworldly

The Man of Nazareth who had only once, and that while an infant, been away from the little stretch of Mediterranean shore known to us as the Holy Land, in his thinking and his sympathies encompassed all the world. And nothing less than all the world was to be covered by his disciples as the bearers of the gospel.

From Abraham to Joseph the Jews had dreamed of the day when they as the chosen people would rule the

world. How they longed for an empire builder! With all the fanatic energy of religious zealots they worked at nationalism. After their little country had been conquered by Rome, they dreamed of a kingdom of the Jews which a Messiah would dominate. This prophecy of a kingdom with power to grind the enemy to dust was what Jesus was expected by devout Jews to fulfill.

Against this thought of a worldly kingdom of which he would be the head, Jesus set himself and his teaching. He broke with his ancestry at this point and shattered the hopes of his people. He was indeed a kingdom builder, but his was to be the kingdom of God. Peace on earth was his goal, an earth where love was to dominate. When the Jews finally became convinced that Jesus was not to establish a political kingdom they were enraged, and with all the fury born of narrow nationalism and thwarted ambition they turned upon him and secured his crucifixion. There was irony in the inscription Pilate, the sentencer of Jesus, caused to be put over the cross: "Jesus of Nazareth, King of the Jews." This was what the Jews had longed to write on the throne of a living king. It was written thrice, in Hebrew, in Latin, and in Greek. It has been written since then in every language by disciples who have sought to point out the kind of kingdom of which Jesus Christ is Lord.

The world we live in is part of the kingdom. In it a brotherhood which includes the farmers of Ohio, the Arabs of the desert, the Batswa tribesmen of South Africa, the Indian pariahs and the Mexican sugar-beet

growers, was eternally established by Jesus. He talked with the woman of Samaria at the well of Jacob; rich rulers and poor fishermen were to him of equal significance. Learned theologians pondered over his teachings, which the poor heard and understood. He ate with publicans and sinners. He rebuked a disciple for a show of force in his defense, with the observation that those who use the sword shall perish by the sword. Then, in a language as old as his race, Jesus made sun-clear the meaning of his own life and death: "The good shepherd giveth his life for the sheep."

The human life of Jesus of Nazareth ended on a hill on the edge of Jerusalem. When the cross was thrust into the hands of one Simon of Africa who was passing by as Jesus went down beneath its weight, the human strength of this Galilean peasant was already spent. His words, "It is finished," were a fitting end to his human life story. What a perfect tribute to Jesus Mary gave when she mistook him for the gardener beside the empty tomb! The crucified villager of Galilee had become the living Christ. In the quiet countryside the scattered followers of Jesus gathered for a new discipleship. The little land where Jesus had lived became sacred ground, a Holy Land. There the word became flesh and dwelt among men in manifestations too often lost from our lexicon of living: neighbor, friend, brother; love, sacrifice, God.

Jesus finished his earthly life in thirty-three years Then a little company of his disciples took up the task and carried on. The enemies of their crucified leader

tried to exterminate them; they held their meetings in secret. They were stoned, beaten and thrown into jail; the keepers and the guards joined their company. Food, clothing, shelter, meant little to these early followers of Christ. They held all things in common. If religion is "a shared quest for the good life," these followers were indeed religious. They shared their food and their hardships, and many of them shared death. They also shared a great hope. They expected Jesus to return to earth and set up his kingdom, the kingdom of love and good-will, the kingdom for whose coming he himself had taught them to work and pray. But it was never a kingdom without that Jesus meant, it was always a kingdom within. They died "in the faith, not having received the promises." The kingdom of God is always coming, coming, but not yet does it arrive.

The Religion of Jesus

The world of the early Christians was small and simple in organization. Rome ruled it, and what was Cæsar's was not easily separated from what was God's. Since that day the rural thousands have become the rural billion. There are several Romes ruling now, and new Cæsars dispute God for possession of a world complicated beyond belief by the urge of the machine, by the development of science, by the selfish ambitions of nations, by the organized greed of individuals for wealth and power, by race antagonism, by change and confusion in moral standards and intellectual ideals. The question is being asked, "What has this Galilean

peasant, this small-town man who lived two thousand years ago, to offer as a religion that will solve the problems of men in the kind of world they live in today?" The words spoken by Jesus and the words spoken about him by his associates are subjected to searching tests. In what way is their teaching supreme? Other religions claim the loyalty and devotion of millions on the basis of exalted teachings by leaders whom their followers prefer to Christ. The practices of those who have claimed to be Christians are likewise subjected to searching tests. Everywhere we are being challenged to prove the power and the glory of the religion of Jesus. In order to do this we need, of course, to examine other religions, to evaluate their merits as well as their defects as they approach the needs and longings of all sorts and conditions of men. We need also to examine ourselves. There is the admission to be made that when the religion of Jesus is not persuasive it is often because those who claim it do not follow it.

What kind of religion suffices where the religion that satisfies anyone anywhere must be able to satisfy everyone everywhere? The tribal gods, the national deities, all that may be called "half gods," do not suffice. It cost Jesus his life to tell the Jewish nationalists that their God was a God for the whole world, and that he himself was not a national Messiah. God, he said, is love. There is no other but the God of love, and all men are children of God and all men are brothers of one another. It is this truth that makes the religion of Jesus transcend every other religion. This is particu-

larly vital as truth to rural people. Human beings who live close to nature and have to deal directly with natural forces over which they have no control, quickly sense the presence of something above and beyond themselves. Primitive peoples begin by fearing it and seek to appease it by various means. God who is the Father, God who is love, has more to offer such men, more to give them of strength and courage and joy, than any deity conceived of by the other religions of the world.

Since from nature has to be drawn, by processes of production, the sustenance for man's own body, any religion worthy of the name will have to help man in his struggle for bread. It cannot detach itself from the struggle for existence, from the labor that produces the necessities of life. Some religions actually hinder man in his struggle, through reliance upon magic and superstition—witness India's sacred cattle and their enormous burden and cost. Over and against the religions which set themselves apart from considering the rational needs of everyday living we hear the prayer of Jesus which he taught his followers: "Give us this day our daily bread." This world is our dwelling place. If its beauty and fertility are to be preserved and shared, the problems of the soil and men's tasks attaching to it will have to be included in the scope of our religion.

Jesus, who regarded the earth as part of that kingdom which he came to establish, gave himself without stint to showing how men's needs and longing for abundant life could be fulfilled. It is for the religion founded in

his name to seek to do no less. How are we who bear that name and sign doing our part in this task today? Take that species of conflict of man with man which sometimes becomes a war at arms and then again is known simply as competition. Whatever its cause, there is only one cure. Man has got to learn how to get along with his fellow-men. Jesus was a man of peace, and his way was the way of justice and brotherhood and good-will. The peace for which the world is suffering is the way of life that he practised and preached. It is not the goal of an easy-going community, this one of remaking the world to provide peace and opportunity for all men and all nations and all races. But Jesus taught that this was God's purpose for mankind, and how it might be fulfilled.

Apart from the creeds that set them forth, reflect upon the lives of the religious leaders of history, past and present—Confucius, Mohammed, Buddha, Mahatma Gandhi—or indeed the life of anyone to whom their fellow-beings have looked for spiritual help and leadership. Jesus of Nazareth holds his place supreme. The religion of Jesus has been tried alongside religions old and new, and its results and theirs can be compared both in the short run and in the long. It is a religion that among all peoples of the earth is daily being put to the test, in the lives of both the individual and the group. If any person or nation has a religion better than Christianity to offer, it is time the world found it out. And if it proves to be what men have been waiting for, why, let us say so and commend it to the world. Meanwhile

for us who are convinced of the excelling good of Christianity, there could be no excuse for not carrying its message to the uttermost parts of the earth.

At the very threshold of the Christian enterprise stands the figure of the first rural missionary. John came out of the desert clothed in a garment of camel's-hair. He was neither priest nor Levite. He was a rough and ready prophet who shocked his hearers out of a listless complacency. He especially shocked some of his fastidious hearers. His dress was not proper. Everything about him smacked of the desert dust. His language was as rough as his apparel. And this was the man who baptized Jesus of Nazareth in the Jordan. It was the voice of this man which called the people to repentance and cried out as they followed him, "There cometh one mightier than I after me the latchet of whose shoes I am not worthy to stoop down and unloose." The story of the unbroken line of messengers that began with John fires the imagination and should move even the most laggard and listless disciple to action. From the Christ to the Christians of the countryside we now turn our thought.

III

THE CROSS AND THE PLOW

"*Cruce et aratro*—By the power of the cross and the plow." This was the motto of Benedictine monks of the Middle Ages who were trying to get a foothold for Christianity among the savage tribes of Germany. Force had been used by many conquerors in spreading the gospel. These monks emphasized instead a missionary method which is only now being recognized for its merit. Let us for a moment examine the method.

The monks who chose this motto were the frontiersmen of the religion of Jesus Christ, far out on the rim of what civilization there was in that day. They took Christianity to tribes who had not settled down to an orderly life of cultivating the earth in any one place, and who knew little or nothing of agriculture as it was practised in more settled rural areas. They dwelt among these tribes and began to build monasteries on suitable land. Methods of agriculture adapted to the soil and to the people's needs were used, and object lessons given before their eyes. Here were the agricultural experiment stations of an earlier day. Methods of soil cultivation were introduced by these monks which are still used by scientific farmers. Some of our best breeds of cattle, sheep and horses began to be developed through their

labors. And the monks worked with their own hands, thus identifying the daily task with Christianity itself.

"The monasteries," says Maitland in *The Story of the Monks*, "were central points whence agriculture was to spread over bleak hills and barren downs and marshy plains, and deal its bread to millions perishing with hunger and its pestilential train." In the same vein another historian pays his tribute: "The more awful the darkness of the forest solitudes, the more the monks loved it. They cut down trees in the heart of the wilderness, and transformed a soil bristling with woods and thickets into rich pastures and cultivated fields. They stimulated the peasant to labor, and taught them many useful lessons in agriculture." To these early monastic orders we must give unstinted praise for their efforts to introduce Christianity into barbaric lands. The story of Christian missions is a long and affecting one. In its heroic line of workers we must include these great souls among the monks who ministered to human lives and advanced the knowledge of God, and in so doing left a lasting impression upon Christian history. Would that we could find the names of that special company in the fields around the monasteries whose hands were hardened by farmer's toil as they drew men toward the cross. They were literally breaking the ground for the seed of the gospel of Jesus.

The Cross and the Plowmen

The little group of Jesus' disciples who took the cross from his hands and carried it forward were village folk,

some fishermen, some tax-gatherers, others of no specific calling who did anything that came to hand. They were men and women who, taking seriously the final command of the Master, went forth to preach his gospel unto the ends of the earth. This journey led them first to people of their own kind—to village people; but in the missionary journeys of the early disciples the people who lived in towns and cities were not neglected. In the simple manner of passing the word from mouth to mouth the gospel was first spread. Later the theologians worked out systems of doctrine, and the air grew thick with ecclesiastical controversies; but all the while the common people have gone on finding and following for themselves the peasant of Galilee. At the end of the first century, it has been estimated, fifty thousand Christians were dwelling in the towns and villages which the gospel had reached. Some great names flash from the pages of Christian history of those who carried the cross to the plowmen.

Ulfilas in the fourth century was one of the first, in taking the word to the tribes around the Danube. He helped secure for them by grant from Rome a tract of rich pasture land which they were able to cultivate in peace, taught them an alphabet, and translated the Bible into their Gothic tongue. In the first half of the fifth century St. Patrick was at work in Ireland. A century later Columba planted the gospel in Scotland. Willibrord pioneered on the mouth of the Rhine in 690 A.D., finding the people still killing deformed chil-

dren and the aged, and burying wives and slaves with their deceased lords.

Twelve centuries after Christ the pagan tribes in Europe were settling down, and modern civilization was emerging. In the first half of the thirteenth century Francis of Assisi lived. The church at that time was still facing a type of barbarism. Local wars were depopulating the country and making it impossible for farmers to till the ground except in the narrow zone protected by the garrison of the towns. Famine followed pestilence, and the cross of Christ among the plowmen was carried by feeble hands. Francis, born in 1182, son of the wealthiest cloth merchant in that loveliest village among the Italian hills, spent his early life in "vainglorious extravagance, in which he stood foremost." But he broke with all this, and repenting of his past life, determined to serve his "Lady Poverty." The zeal of the apostle was now upon Francis of Assisi. He took to the market-place, to the roadside, to the open fields, voicing his literal message of "Sell what thou hast, take nothing for your journey, and follow me." His followers, known as "the little brothers of the poor," made for themselves coarse tunics and journeyed barefooted or with rough sandals about the countryside. They had no settled abode; they wandered, usually in pairs, sharing the labor of the workers in the fields, sleeping under the stars, possessing nothing of their own and giving of their daily store to whoever was in need of a helping hand as well as a helping spirit.

Francis of Assisi preached nothing new and gave no

doctrine. He gave himself. Men saw with their own eyes the type of life that had been lived on the shores of Galilee. How strange and other-worldly these words of Francis sound today in an age almost consumed by materialism: "My lord, if we possessed property we should have need of arms for its defense, for it is the source of quarrels and lawsuits, and the love of God and of one's neighbor usually finds many obstacles therein; this is why we do not desire temporal goods." But this saintly man was more than a self-abnegationist, more even than a little brother to the poor. Other men had taken the vows of poverty and had challenged materialism. But here was a man who spontaneously loved, with overflowing heart, the earth and all its creatures. We have found nothing finer that has been said about Francis of Assisi than the words of Dr. Earl Marlatt in his *Protestant Saints:*

"Francesco looked at life and found it good because God had made it. He had a flair for livingness. He reveled in the rough brown earth of Umbria. He liked the feel of it in his fingers. The meadows and all their creatures were his God-hallowed diocese. He was the unmitred bishop of the wild. 'Like the lark,' Sabatier continues, 'with which he so much loved to compare himself, he was at his ease only in the open sky.' He loved it because from it he could see the things of earth in their proper perspective, and because through it he could hear the language of heaven. He encouraged his friars to 'such a communion with nature that Umbria, with the harmonious poetry of its skies, the joyful out-

bursts of its springtime, is still the best document from which to study them.' "

Francis Xavier is another missionary whose name will never fade from the pages of rural Christian missions. Of him it has been written, "He took through India, Malacca, Japan, and to the gates of China the first flaming torch of modern times to announce the Light of the World. It was he, more than any one man besides Carey, who started the beacon fires of missions." He was one of the first members of that little band, known as the Company of Jesus, whose motto was, "For the greater glory of God." One day in 1540 Francis Xavier was directed to set out on a mission to India under orders of the king of Portugal. When he came to the Portuguese settlement of Goa two years afterward, he went through the streets ringing a large bell and urging that children be sent to him for instruction in the Christian religion. After a few months he went to the pearl fisheries and lived in close brotherhood with the low-caste people, ringing his bell and ministering to all who were in need. His next mission was Travancore, on the west coast near the southern tip of the peninsula. He established over forty missionary stations, and in a single month baptized ten thousand Indians. So the story runs of this flaming missionary who toiled in India to introduce Christianity.

Two hundred years later we find Friedrich Schwartz, who stands out among others no less consecrated to the task of Christian missions in India. His biographer writes that he lived and toiled in apostolic simplicity,

his daily fare a dish of boiled rice with a few other vegetables, and his dress a piece of dark cotton cloth woven and worn after the fashion of the country. The slab in the chapel over this missionary's grave says in part: "His unspotted purity of life alike commanded the reverence of Christian, Mohammedan, and Hindu."

In the long succession of men and women who have followed Schwartz in the modern missionary movement there have been many who, though not trained scientifically for agriculture, have had the interests and natural gifts which have led them to do valuable experimental work. In Africa Robert Moffat and David Livingstone not only improved existing agriculture but made it possible on a larger scale by opening up new territory for cultivation. When as explorers they penetrated jungles and swamps, they brought back data about soil, climate and rainfall as well as about people. A vital medicine, quinine, sometimes called Jesuit's bark, was the discovery of Jesuit missionaries in South America. The cultivation of the potato in Turkey and China is known to be the result of mission enterprise. Missionaries have taken to the South Seas and elsewhere cows, sheep, grain and tools, looms, cotton gins, spades, wheelbarrows and modern plows.

William Carey, born in 1761, was one of the greatest path-breakers for Christianity among rural peoples. As a boy he showed a keen interest in agriculture and botany, and daily roamed the fields near his home in England in search of specimens. As a missionary in India he translated the Bible into six different languages

and the New Testament into twenty-two more, but such labors as this did not prevent his working in the soil. In many of his letters he begged his friends to send him plants—"You may always enclose a pinch of seed in a letter"—and in 1794 he sent home for "some instruments of husbandry." Carey was the founder of the Agricultural and Horticultural Society of India.

There are other men who would not claim to be missionaries but who have done missionary service in the sense of making better agriculture possible. In that thrilling account of man's struggle for food called *Hunger Fighters*, Paul de Kruif introduces his first chapter, "The Wheat Dreamer Carleton," with these words: "It has been the fate of men who by their dreams and brains have fought hunger for mankind to die nameless and unknown. Theirs is an earthy science, born ten thousand years before there was such a word as science, beginning in the completely buried days when men first fought nature by their wits. There is no true start to the history of hunger fighters. . . . Of Carleton there is unquestioned record that his solitary explorations brought the tough Kharkov wheat out of wind-swept Starobelsk, Russia, on to twenty millions of acres of the black earth of the plains of the American West. . . . He was a crude dreamer, just as the nameless Egyptian, Assyrian, Chinese, and American hunger fighters must have been thinkers, mullers over hunches, when they first of all stored water to make thirsty land grow food for men in magic abundance. . . . His nose was never far from that black earth from which the

wheat spike sucks up its starch and gluten; he was always smelling for impossible yields from new soil."

In the times in which we live the fight for food is carried on by scientific investigators as well as by farmers. It may be a research worker in the laboratory of a great university, peering through microscopes at germs and bugs. It may be an agent of government tracking down, as Carleton did, some new variety of wheat or edible plant. It may be a missionary introducing to those among whom he labors the cultivation of a new food. By the work of pioneers, whether they have led the way with hoe and seed plot or with test tube and microscope, the human race has kept production abreast of population. One man's yearly labor now produces flour for two hundred and fifty people. Today half an acre will feed one person for a year, whereas yesterday two and a half acres were necessary.

In this effort to produce food we should remember that food production is only a part of the work of feeding the modern world. Strange as it must always seem, we find people starving in the midst of a plentiful supply. Overproduction, bugbear of farmers, means that the market is clogged with products which many who need them are yet unable to buy. In this case the miracle workers find their efforts to aid the population thwarted by exploiters and gamblers who corner food and create suffering for the benefit of their own pockets. The pioneers of reform in this field are to be rated as hunger fighters. These men are making their fight for fair

tariffs, open markets, and legislation which would make impossible the control of food prices by speculators and racketeers. Selfish and ruthless groups who exploit human need are wolves just as real as any that have been pictured standing at the door of the poor. You will find them snarling at "cooperatives" and at all movements that would bring producer and consumer closer together.

Agricultural Missionaries

There is another group of missionaries who, as they carry the cross to non-Christian rural peoples, carry help for the daily task of agriculture as well. These men have been trained in agricultural colleges and given a practical working knowledge of scientific research on farming. They know soils, seeds, and the best breeds of livestock. More than this, however, they have the spirit that prompts them to share their knowledge for the good of their fellow-men. At the present time they comprise a mere handful, perhaps a hundred persons, but their influence is great. It is an inspiring thing to desire to spread the religion of Jesus Christ among rural people and at the same time to be able to apply the knowledge of an expert to the acutest problem they have—how to make and improve their daily living. We want to present a few of these agricultural missionaries, letting them for the most part tell their own story in their own words. Others could tell equally thrilling tales, but we have space for only a few.

A College in Brazil

The Lavras Agricultural College was founded in 1908 at Lavras, Minas Geraes, Brazil, to educate Christian leaders for the forward advance in agriculture. A farm of six hundred acres is used as a means of giving to young men, and especially to candidates for the ministry, an opportunity to earn an education that would otherwise be denied them. This farm is also a demonstration center where native crops are grown, and improved breeds of livestock are developed. An extension program patterned after the best extension departments of the agricultural schools of North America carries the teaching to the farmers of Brazil who will not come to the mission or to the school.

While this is a missionary project, it is carried on also in cooperation with and under a partial subsidy of the county, state, and federal government of Brazil. The founder and director of the project is Benjamin H. Hunnicutt. He went to Brazil in 1907 to organize this enterprise, and Lavras Agricultural College is the result in great part of the labors of this man, who was trained in the Mississippi Agricultural and Mechanical College for the task. Brazil is a little smaller than China, with only about one-tenth of the population of China. Approximately six hundred and fifty thousand farms occupy only about twenty per cent of the land area of Brazil. When it is disclosed that only about ten per cent of the farms have improved machinery in use upon them, it can be seen that this is literally the

land of the hoe man. It is in this virgin soil that the Lavras program for a better rural life is being worked out.

"Feathered and Four-footed Missionaries"

"Feathered and Four-footed Missionaries" is the startling title of a story carried in a recent issue of an agricultural magazine. The shipment of a pen of pure-bred chickens from America to India for the improvement of the native fowl is the news item that occasioned the story, which we reproduce in part. It is merely a typical instance of what agricultural missionaries are doing in their efforts to improve livestock, seed, and methods of farming.

A dozen Rhode Island Red hens and a dozen White Leghorns were shipped recently from the Iowa State College poultry yards in Ames, Iowa, to a station of the Arcot mission in South India. These hens, whose yearly output was about three hundred eggs, made a twelve-thousand-mile journey to dwell with the mongrel hens of India, said to be the original home of the fowl. India's nondescript fowl have the habits of wild birds, laying clutches of ten or a dozen undersized eggs and then going broody. They do this about three times a year, three dozen eggs being an average annual output. By poultry cross-breeding and a resulting development of egg production, the underfed people of India may some day get the recommended egg a day.

From Gaziantep, the former Aintab, Turkey, Harold T. Pence has written: "We are happy in the possession of a few Rhode Island Red hens and cocks, and hope

for some white hens from Smyrna soon. We own one Italian queen bee, which has wintered in fine shape. Our dairy program calls for the addition of a good bull and possibly a couple of heifers from America soon."

In the mission station at Shaowu, China, are Ayrshire cattle which were introduced from America and Australia. At this station is a hospital under the direction of Dr. Edward L. Bliss. The need of milk for babies and sick persons caused Dr. Bliss to study the cattle situation among the farmers. He discovered that the native cow, while useful for plowing, gave only enough milk to raise its calf. Dr. Bliss introduced Ayrshire bulls from the United States and Australia, and has produced a strain of cows that yield a plentiful milk supply. Some of the cows have been distributed to other villages and hospitals.

Besides its milk production program, the station has a program for disease eradication. Rinderpest is one of the most deadly cattle plagues known, and in China almost every year great numbers of cattle are killed by it. Dr. Bliss has had a leading part in the development of a method of inoculation which protects cattle from this disease, and he hopes that the method may be made sufficiently practicable to save Chinese farmers many millions of dollars annually. A highly trained agricultural expert has been called from the United States who will help in working out both the problem of utilizing idle acres and the problem of bringing the rinderpest serum within reach of the Chinese farmer's purse.

Old Umtali is in East Africa. George A. Roberts

graduated from Iowa State College of Agriculture twenty-three years ago and went down there as a soil missionary, one of the first. He is among the missionaries who have discovered that the way to teach agriculture is to practise it along with teaching it. He tells his story in these words:

"I first wrote out some lessons for my classes. The natives listened, but the words were forgotten. The truth was there, but it did not get hold of the people. The next time I lectured I brought some ears of corn along with the written material. The third time I found that they had not learned much about what I said, but had remembered the corn. Later I brought pots of all kinds of soil—black soil, red soil, yellow soil, sandy soil, clean washed river sand. I made three pots out of these. In one I put barnyard manure; in the second, fertilizer; and in the third, plain soil. I planted these, and when the people saw the stuff grow better in the pot containing fertilizer, that settled the question in that country.

"We sent for pigs and put them in stalls and stables and began regular and measured feeding. Some were pure-bred, large black Suffolk pigs, and some were native pigs. Once in two weeks we had all those pigs weighed. The people could read the scales for themselves and the gain amazed them. We keep three or four native cows, five or six that are one-fourth or one-half breed Jersey or Holstein, and two that are registered Holstein. Very few people are used to milk at all. Some of them are poor and hungry not because

they do not have food enough, but because it is not the right kind of food. Thousands of babies die of malnutrition. Instead of feeding it milk, the mother takes her finger and pushes porridge down the baby's throat. She is always weeping because the baby is sick, and when it cries she gives it more porridge, which makes it cry still more from stomach-ache."

Emmett's Cove the place was called among the Tennessee mountaineers, although the name now is Pittman Center. It was one of many similar settlements in the Smoky Mountains, distinguished from most of them in that it had a name at all, and also a schoolhouse. Along came John Burnett, himself a mountaineer, and under the shade of Pinnacle Mountain established an agricultural mission station. Forty bushels of corn was a good crop on this farm until he took hold; as his latest crop he dragged six hundred bushels of corn down from those same mountainsides. Down on the flat is a modern barn with pure-bred cattle, and in the chicken yard are pure-bred chickens. It is by means of the chickens that John Burnett and his associates establish contact with the mountaineers. In the spring a pen of chickens is given to all who will tend them for the season. At the end of the season the pen's equivalent comes back to the farm, and the mountaineers keep the increase of the flock. All of this is done to help the people improve their conditions of livelihood. Poverty is pinching the life out of them—a scant fifty dollars a year is often the average cash return from their land.

What a collection of hens, roosters, bees, cows, bulls, goats, rabbits, seed wheat, kaffir corn, peanuts and pigs could be made from the supply at mission stations throughout the world!

Farmers' Institutes in Korea

"We have one cow, three goats and a few rabbits. Even though the Koreans are poor, they can all do as we are doing at the mission." Here we have the same strange subject for a missionary to bring forward—cow, goats, and rabbits. What about the number of converts and new school buildings, and those other items that make up statistical tables? What is this man Williams trying to do out there in Korea? His letter comes from the Colorado Agricultural College in Fort Collins, where he is on furlough studying—"Think of my being an 'aggie.' " The letter goes on: "It is our purpose to make the Kongju mission the place where we shall raise the finest chickens, pigs, goats, sheep and rabbits, and then lend them out to those who wish to start raising some for themselves. There will be no charge, but the person who receives, say, three rabbits, will in a year's time bring back three young rabbits. Pure-bred sires will be used in the case of pigs, cows and goats. By this means there will be developed a good Korean breed of each."

We might consider some facts about agriculture in that little land of Korea. Eighty-five per cent of the Koreans make their living directly off the land, and as only twenty-five per cent of the land is tillable, that

part must be cultivated to the very best advantage. Nine hundred mouths must be fed from each square mile of it. More than half the farmers are in debt, and obliged to pay interest at the rate of from twenty-four to thirty-six per cent. Rice is the main crop, and practically all farming is done by hand. It looks like a good place for any missionary with "one cow, three goats and a few rabbits." Under the leadership of Mr. Francis O. Clark, the Young Men's Christian Association of Korea is trying to meet the situation in Korea by a series of ten-day farm schools. Community leaders, along with the real dirt farmers, are invited to attend. The schools are of practical nature; half the time is given to lectures, one-quarter to questions and answers, and the remaining quarter to demonstration work. It is this final period devoted to the actual work of preparing soil, making and using simple farm machinery, selecting the best seed, and judging livestock, which has proved to be the most beneficial. In the winter of 1929-30 twenty-one such schools were conducted, with a paid attendance at five cents a day of about forty-three hundred farmers. Many persons walked twenty miles and more to attend these schools, carrying bedding and enough rice to last for the ten days.

Rice and Religion in Burma

Burma is a province of India where there are ten million farming people. Brayton C. Case is a farmer preacher among these Burmese farm folk. He says:

"I feel called to serve the farmer who works a five-

acre farm, lives in a five-dollar house on five cents a day, and is trying to fatten his babies on one cent a meal. In Pyinmana I am mostly farmer from Monday to Friday, running around the fields in my big rubber boots covered with mud, directing operations on our farm, or lecturing about rice, pigs or poultry in the classroom; and between times I meet the people who come in to see me. They want medicine for malaria, help in settling church quarrels or buying pigs, or assistance in attaining the Christian life. All this is part of being a farmer. But Saturdays and Sundays I drop it all and run away to the jungle villages and become a preacher, visiting village homes, village schools, village congregations, and village fields. When Monday morning comes around again I come home and change into a farmer.

"One Sunday morning after I had preached in a little village bamboo church, with the congregation sitting on the floor, the deacon came to me and said, 'Will you come for a walk with me this afternoon to see my rice fields? I am going to start harvesting on Monday.' I went with him, and he told me what a good crop he thought he had this year. I said, 'Brother, look at these rice plants. One-quarter of them are too ripe, and by the time you cut them with a sickle and shake them around, much of the rice will be scattered and lost in the mud of the fields. Then, see, another quarter of your rice is too green. When I pinch it the milk squirts out of the kernels, and when you harvest it you will get only chaff.' He was growing

several varieties mixed together in one patch; when he harvested he would lose nearly a quarter of the crop. All his neighbors were doing the same thing. I said, 'Brother, why don't you get some of our government pedigreed rice seed from Pyinmana that will ripen all at the same time? You can take home all that you grow and have it all to eat.'

"He replied, 'I will try it next year.' And he did. The next time I came, the deacon had a broader smile on his face and he said, 'Come and see my rice now.' He showed me the rice plants, all standing at the same height with big heads ripening at the same time, and he said to me, 'I am going to get fifty per cent more rice than my neighbors. They are coming to me now and saying, "We are going to get our seed from you for next year, and we are going to grow that kind of rice, too." ' I said to him, 'Now, brother, you are a better farmer and a better Christian because you grow that rice, and you are helping your neighbors to become better Christian farmers, too.' "

Saving China from Famine

China has had a famine a year for two thousand years. Records of famines cover the pages of Chinese history. Drought, pests, flood, and war are the cause. It is always the rural population which suffers most in a famine, and no permanent relief can be had unless this vast multitude can be reached with methods of prevention. The statement of this principle appears in a report of the Famine Prevention Program of the

University of Nanking for 1924: "The improvement of Chinese agriculture and the conditions under which the farming population lives, is not only the cornerstone of any comprehensive and wise program of famine prevention, but is basic to national prosperity and greatness."

After one of China's most devastating famines, the China Famine Fund Committee was incorporated in 1923 with a $900,000 trust fund, "to be used for the study and investigation of famine causes and relief, and the education of the Chinese in agriculture and forestry." This fund was to be divided between Peking University and the University of Nanking. The bulk of it, $675,000, was allotted to the College of Agriculture and Forestry of the University of Nanking. Famine prevention was already under way there, under the able leadership of Joseph Bailie, J. Lossing Buck, John H. Reisner, and a group of Chinese. The reports of this college are human documents. These men have been well trained in American agricultural schools, and have affiliated with the school of agriculture of Cornell University, so that the results of the latest research are available to them; no immature opinions or half-tested methods go out from Nanking. And especially they have taken the Chinese along with them in their research and experimentation.

In the extension service of the college there are many Chinese who have been trained in the University. The high standards and spirit of these men can be judged from a letter written to Dr. John H. Reisner by one of

the extension service workers, Chow Ming I. In it he reported the use of 3,381 packages of copper carbonate dust for the treatment of seed for smut. "We distributed sixteen bushels of No. 26 and No. 9 wheat to farmers at nine villages." This No. 26 wheat increased the average native yield per acre twelve per cent. Nevertheless the Chinese worker closed his letter in this plaintive strain: "Dr. Reisner, I am too much out of date for my present job. I am not a good head for the department affairs, because I am not satisfy of my work. I want to see more work done but I cannot make it. I must make change of myself and the extension program as well."

A few facts from the five-year report of Y. G. Chen, President of the University of Nanking, as submitted to the China Famine Fund Committee in April, 1930, will serve to indicate what progress in famine prevention has been made. Here and there in the pages of the report are illustrations. First come specimens from two experiment stations, Tai-ping-men and Shen-tsi-men, that would do credit to any state in the United States: heads of wheat, some short, some long, nodding on stalks of varied height in rod rows. The cold statistics show that the yield per acre of imported seed was 11.9 per cent higher than the varieties of native seed. Rice, corn, kaoliang and soy beans came in for their share of test. Making two ears of corn grow instead of one on each stalk seemed to be a favorite among the feats performed. In 1922 the percentage of stalks bearing two or more ears was twelve. In 1925 it had

risen to fifty. And so the story goes on. There is nothing overstated, and no attempt to make a showing.

The Institute at Allahabad

Address your letter with no more than the three words "Sam Higginbottom, India," and it will reach Allahabad and this notable pioneer among agricultural missionaries. "I went out to India having specialized in philosophy and hoping to be an evangelist. I end up by being a missionary farmer," Higginbottom states in his book *The Gospel and the Plow.*

It was a good day for the farmers of India when Sam Higginbottom arrived in Calcutta on November 10, 1903. It was a better day when he came again in October, 1911, bringing with him from America the degree of Bachelor of Science in Agriculture from Ohio State University, and thirty thousand dollars given by friends who believed in him and in the work of improving agriculture in India.

We should do well to understand the motive and the purpose back of the institution in Allahabad, with its far-reaching program for the betterment of rural India, that has been the result of Sam Higginbottom's work. A recent letter of his to the editor of *Rural America* contained these words: "I would say that I consider as the ultimate objective of all mission enterprises, including agriculture, to give the best we have and do the best we can for all in the fields where we labor, irrespective of race or creed or social or financial or any other state or condition. I believe that Jesus Christ is the best we

have, and the Agricultural Institute at Allahabad is seeking to present him in loving service, to improve the crops so that there may be less hunger and nakedness. To this end we admit any who are qualified, whether Hindu, Mohammedan, or Christian. We try to help all where they need help . . ."

The mission farm upon which Allahabad has been built is on the bank of the Jumna River. The land selected was very rough and badly eroded, and, like the average farm of India, was cut up into many irregular fields. Much of it had not been plowed within the memory of man, and was badly infested with two grasses which have underground stems. The old-style Indian cultivator cannot plow such land in a way that will destroy such grasses. In 1912 the native farmers would not rent this land from the mission even at eight cents per acre per year.

The human material with which Sam Higginbottom started his work seemed about as poor as the soil. In *The Gospel and the Plow* we find the story of Harry Dutt. "He was a nice boy, but lazy. He had become parasitic in spirit. . . . At the end of his first year in the Agricultural Institute I called him to my office and said, 'Well, Harry, . . . you had better make arrangements to go somewhere else for next year.' He pleaded for another chance, saying, 'Let me have a plot of land about as big as a farm around here, and I will be responsible for it, doing the work with my own hands; and if I am doing it alone you can then test my work in comparison with other students', and if I do not satisfy

you, then turn me out.' " The end of the story is that Harry Dutt made his plot of ground one of the show places of the farm, and later taught in the institute and became one of its most valuable men.

This rugged, foresighted, and thoroughly trained missionary, Sam Higginbottom, has broken a path in what among the missions of India was uncharted ground. Often he has faced opposition and misunderstanding, and there have been those who have demanded to know what plows, harrows, tractors, silos, threshing machines and cattle have to do with the evangelization of India. Once this patient man gave us a glimpse of the opposition: "I am accused of having lost my first love, evangelism, and of having grown cold; of having become a materialist, and of having lost my aspirations; of being indifferent to spiritual and eternal things, of caring only for the things of time and sense, the things that are not eternal." But if agricultural missions needed any justification, nothing finer could be set forth than this by Sam Higginbottom: "And Jesus said, 'You saw me hungry and ye gave me to eat.' They say, 'Hold on there, Lord, aren't you going too fast—making some mistake? We never saw you at all, let alone saw you hungry.' 'Oh, yes, but you did,' Jesus says. 'When you went to that famine-stricken village that had been growing ten bushels of wheat per acre and taught it to grow twenty, you were helping to feed the hungry. When you went to that village that was growing sixty pounds of poor short-staple cotton per acre and taught them to grow three

hundred pounds per acre of good long-staple cotton, you were helping to clothe the naked. When you went to that village where the well had dried up and took a boring outfit and bored down until you had secured an abundant supply of water, enough for man and beast and some over for irrigation, you were helping to give drink to the thirsty. When you opened a hospital for those who otherwise would have no medical aid, you were visiting the sick. When you have gone to India's outcastes, to her untouchables whom man despiseth, who have suffered untellable wrongs in the fearful prison of caste, and have caused them to walk as free men, that was done unto me.' 'Lord, we never thought of you as there.' 'But I am there. And inasmuch as ye did it unto the least of these my brethren, ye did it unto me.' "

From the day the motto "*Cruce et aratro*" was first used until now, this is the interpretation which explains agricultural missions.

IV

THE THREE R'S

We were far out in the interior of Korea, Noble and I, plodding up the hillside along a mountain trail. A little path led off into a village. As we approached we heard the weird singsong cadence of words half droned, half sung, by boys and girls. It was an old-style school, taught by a Korean who was drilling his students in the rudiments of the type of education he had himself received, and it took us back to our own earlier years—

> School days, school days,
> Dear old golden rule days,
> Reading and writing and 'rithmetic,
> Taught to the tune of a hickory stick.

Before me I can see the five McGuffey readers by which rural America was taught in the little red schoolhouse of a generation or two ago. On the first page of the *New First Eclectic Reader* is the alphabet, set in three columns in three styles of letters. On the next page are ten pictures, each representing a common rural article or animal: ax, box, cat, dog, hen. Lesson one, after the alphabet, begins with a picture and the sentence, "Is it an ox?" One after another these school readers set forth lessons to be spelled, read, and to their credit be

it added, applied. At the end of their studies, or at any earlier time that occasion demanded, the boys and girls left these country schools to help on the farm, or to go to college, or to find work in the city.

"From what college did you graduate, John?" I once asked a man who could talk philosophy with the best-read men and women, and who was the leading farmer of his community. "From Brush College, down here at the fork of the road." It was a one-room red brick country school like seventy-five per cent of the schools in which the rural youth of America are still being taught today.

The percentage of those who have a common school education in our own country is very high. But the rural billion is part of a world of which it has been estimated that two-thirds of the population can neither read nor write. No one knows exactly the total in all countries of those who cannot read or write in any language. Illiteracy shuts millions away from knowledge of the past, and debars them from their share in the present. The modern world is as unreal to their thought as if it were non-existent. The need for brush colleges among rural populations is only part of their need for general education, beginning with its most elementary forms.

In India less than twenty million men and less than three million women can read and write; ninety-three per cent of the population is illiterate. Not a single school is to be found in upwards of half a million Indian villages—that is, in only one-fourth of the total

number of villages are there any schools at all. A fair estimate of the literacy of the Chinese among the male population would be one out of twenty. In Egypt it is one out of seventeen. Few could doubt that hundreds of millions of the illiterate of the world are among its rural billion.

Jimmy Yen of China

Jimmy Yen is called the father of the thousand character system. This brilliant Chinese leader, a graduate of Yale University, is secretary of the National Association of the Mass Education Movement in China, which is making Chinese education possible on a large scale.

There have always been two distinct languages in China, the classical and the vernacular. For centuries the classical language has been the test of the educated man. It requires a lifetime of study to master it, and few among China's millions undertake the task. Four-fifths of the people use the Pai-Hua, or vernacular, which has forty thousand characters and a very small body of literature. Jimmy Yen and his associates collected about two hundred Pai-Hua publications, and on the basis of the number of times a given character was used, selected the most important. They reduced these from forty thousand to thirteen hundred, and on the basis of this simplified vocabulary prepared four elementary readers. The readers contained twenty-four lessons each, for Jimmy Yen and his associates believed that it would require only ninety-six hours for the average Chinese to grasp the fundamental char-

acters of this language well enough to be able to read and write it. The cost of the lesson course they placed at twelve cents. This live, practical language is making it possible to give instruction to farmers and coolies, and even educated Chinese are learning it.

"Never too old to learn" is a basic principle of the new movement for common education. The teachers go into a village, invite a crowd to gather around them, and ask how many of the people there can read and write. The question follows as to how many would like to learn, and the reply invariably is, "We have no money and no time." The people are then told that if they will supply a room and a few students for one or two hours each night during the winter, they can receive instruction. Five millions in China, from among the laboring classes, the rural sections, and even the army, are now learning to read and write. As an example of how the new education scores: Jimmy Yen publishes a journal called *The Farmer* which goes out every ten days to an ever increasing number of rural readers. It costs less than a cent, and is the first rural paper in the more than four thousand years of Chinese history. From the classical literature of China itself can be prepared a simplified set of writings which will open a new world to the Chinese. The Bible can be put into the new language, and in fact this is being done. The parables of Jesus have already been printed in it, as well as four short books, *The Life of Jesus*, *The Sermon on the Mount*, *Christianity in the Home*, and *Christianity in China*.

This educational wonder worker of China says he is

willing to devote thirty years of his life to the spreading of the work. He is starting at the beginning and building slowly but surely for the future. Before a Boston audience of educators, journalists, and Christian leaders, Jimmy Yen said of his point of view toward educating the whole body of Chinese people: "I had never been associated with laborers before, and I learned in camp the terrific need of education for them, and also their possibilities and capacities. We had always felt that we were the important ones to receive an education—it was not for the farmer, laborer, and artisan. I thought about the difference between them and me, and came to the conclusion that it was only a matter of opportunity. So I resolved to give my life to the helping of the millions and millions of the uneducated."

The enterprise started as a distinctly Christian program, but has expanded beyond the confines of the church. Government, individuals and the church are all cooperating in the general movement, and in community experiments in rural education. Out of their effort has grown the National Association of the Mass Education Movement. Chinese trained as teacher helpers go to live in the mud huts of the peasants. One of the helpers found the farmers in a certain section irrigating their soil with an old type of water-wheel which was all but worthless. Instead of scrapping it and advocating an expensive modern substitute, the helper set to work to improve it. The result was a device which took half the labor to run, lifted thrice

the amount of water, and cost two dollars less than the old type of wheel. Agricultural schools are appearing among the missions in China which are based on this same principle of supplying a man with material that will help him earn his livelihood. The need of an illiterate farmer is education in farming as well as in the three R's.

Mexico's Socialized Rural Schools

After centuries of city-centered education, with its capital, Mexico City, setting the pattern, Mexico has emerged with one of the most advanced and original programs for rural education in the world. With sixty-two per cent of the population illiterate, and only four out of ten of the two and three-quarter million children of school age going to school, Mexican leaders awoke to the seriousness of the situation. Even now, with a new program of rural education under way, there are thousands of rural communities with no school at all, and it is to this neglected population that the Mexican federal government has directed special effort.

One of the chief instruments in this new educational program is Moises Saenz, a sub-secretary of the Department of Education. In his book entitled *Some Mexican Problems*, written in collaboration with Herbert I. Priestly, we find a description of one of Mexico's socialized rural schools. "A far cry indeed from the narrow, restricted life of the traditional school to this natural, real community of children and teacher, where to raise a chicken is as important an enterprise as to

learn a poem." Thrilling as this story of the new school is in its work with children, there is a still more gripping chapter about the adult and community-wide educational program: "There is a school committee formed by half a dozen prominent citizens. . . . There is a tiny library in the school, something for the people of the village to read under the stimulus of the teacher. In the evening the young people come to get their share of schooling. Practically every one of our rural schools holds a night session for the adults. Toward evening they come, and as in this typical school we are visiting there is no installation for artificial light, each person brings his own light, a little candle, and setting it up by his desk, begins earnestly to study his lesson." Teaching the three R's would be easy in comparison with the task of this type of teacher. The program calls for four hours of teaching the children in the school during the day, and two hours with adults at night.

Many factors will enter into the making of the future of Mexico, but chief among them will be the country schools, which will raise the people from a state of ignorance to a state of literacy and trained intelligence.

From Africa to Georgia

The distance from Old Umtali, Africa, to Mount Zion, Georgia, is measured in thousands of miles, and the methods of education in the two places are relatively as far apart. But the purpose of at least one institution to be found in each place, namely, that of educating boys and girls for rural life, is the same.

Herbert Howard and his wife Estella have been educators of farmers' sons and daughters on two continents. Back in 1910 these two, both of them trained in American colleges and universities, went to Old Umtali. There they taught farmers how to build better huts, how to grow more food, and how to live with one another in peace and cooperative activity. For seven years they worked at this task. Then Mr. Howard became ill and they returned to America. After his recovery Mr. Howard traveled for months over the country, telling the story of his educational experiment in South Africa. I have seen him inspire small groups of farmers in a country church and thrill great audiences in cities with his simple but compelling story.

In the course of his addresses Mr. Howard appeared before the students in a little school in central Georgia, far out in the red clay country among the foothills. At the conclusion of the meeting he was told that the school was to close in a few weeks because no funds or leadership were available. Mr. Howard made a few inquiries, talked with the discouraged but faithful trustees who lived near the crossroads, and made application for the principalship of the school. About this time he wrote to me and asked for a list of books to help him in his task of rural education. I did not send the list, but instead went to see him. I found him attending the County Teachers' Institute, a few miles from Mount Zion, and together we visited the scene of his project.

There was the building, gaunt, weatherbeaten, without windows, with wooden home-made benches, chalk-scarred blackboards, discouraged trustees, no money! It was one of those little schools that are sometimes fostered by a mission board and later dropped from the budget because of the demands of larger institutions with more powerful friends. The building stood up off the ground on stilts, blocks of wood placed on end. A drove of hogs had found shelter beneath the floor; we forebore to disturb them for fear they might arise as one and walk off with the institution. It wasn't long before neighboring farmers were shoveling dirt and wielding paint brushes, and their wives were scrubbing the schoolhouse floors.

Then one day Herbert Howard died; the doctors never discovered what strange African malady had laid him low. But even then the story was not finished, for Mrs. Howard, equipped to do so, took charge. She has taken this little institution into many educational ventures, and has collected money for the school from sources which the average person would never undertake to reach. She now ranks amongst the foremost in the field of secondary education.

The work at the school in Mount Zion, Georgia, is organized on the same principle as the work at Old Umtali. Domestic science and agriculture are the chief activities. The teachers come from far and near, trained for their task in colleges and universities. By incessant labor Mrs. Howard secured funds for an agriculture building, and the work done in this build-

ing and on plots of ground near by has met the standards set by state and nation.

From the letters of Mr. Howard two significant statements have been gleaned. In December, 1923, he wrote: "Mr. Julian S. Rea, a graduate of Boston University School of Theology and Massachusetts Agricultural College, will be here to teach agriculture and religious education in a few days." Four months later he wrote: "Mr. Rea, who began the Smith-Hughes agricultural work the first of January, is pledged to go to South Africa, and will have to leave here by the latter part of August." In this picture we have Africa giving Howard to Georgia, and Georgia giving Rea experience to follow Howard in Africa. Who can tell how deeply Howard influenced Rea to pledge himself to that task?

From Georgia to Africa

Julian S. Rea landed in Africa at Kambini. The Central Training School is located in Portuguese East Africa, which skirts the Indian Ocean. Twelve hundred acres of land are part of this school. The missionaries who went to Kambini over twenty years ago chose these fertile acres for the sort of laboratory that would demonstrate how, under Christian influence, the African's intelligence could shape his personal and village life in a Christian way. Tucked away in a missionary report of 1925 is the line: "Another missionary, who arrived later on the field, is an agriculturist." But that Julian S. Rea was more than just another mis-

sionary has been indicated in the record of his achievement at Kambini since he left Mount Zion in 1924.

When he arrived at the Central Training School he was given a classroom and was asked what courses he intended to teach the African boys. He calmly announced that he was not going to teach any courses for a year. Instead Mr. Rea took his scientific agricultural principles and went out into the fields with the farmers. Famine is a standing enemy and source of fear among the Africans of that region. One of the purposes announced by Mr. Rea was to take away from the people the feeling that famine need be imminent in that fertile land. The question he put to himself was, can an agricultural missionary from the United States know enough about agriculture in Africa to enable him to do this?

One answer came to his shrewd wits and seeing eye as he worked in the fields around Kambini, where peanuts were a staple crop. When the peanut vines were pulled up they were stacked around a pole, as bean vines are sometimes stacked in New England. These stacks were built on the ground, and from fifty to seventy-five per cent of each crop was spoiled by moisture absorbed from it. One day Rea tried the simple expedient of driving sticks into the ground and placing the stacks on platforms two feet above the earth. The entire crop was saved by this process. Farmers from two hundred miles around Kambini heard of it and began to stack their peanuts on such platforms. The boys in the school were set to work raising peanuts,

corn and cattle. They labored in groups and were given the returns from their own toil, instead of working primarily for the school. They were then taught how to make the best use of their profits.

The new missionary had not been at this business very long before he began to realize the close connection in Kambini between agriculture and religion. Farming was an affair carried on not according to the conditions of the soil, but under the advice and surveillance of various spirits, including the spirits of departed ancestors. Lack of rain meant that the people had aroused the anger of the spirits, which then required propitiation. The people took their seed to the chief of the tribe, who performed ceremonies over it and scattered some of it to the winds, after which they might plant it and hope for its escape from malign spirits. Using this tribal custom as a foundation, Julian Rea and his associates have developed Christian festivals celebrating seed time and harvest.

In addition to the influence of religious belief in this matter of raising food, there was the influence of that conflict which the African inherited from his ancestors and ours, the conflict with his fellow-man. Other tribes lurked in the forests ready to pounce upon the more prosperous farmers and villagers and rob them of cattle and crops. Nor did the African families within the settlement itself always live in peace and harmony with one another, and they had to be helped to do this also.

With all these observations and experiences added to

the background of his American training, Mr. Rea went back into the schoolroom and continued, as he expressed it, to feel his way along. "No course has been started except as a demand came for it out of our field work," he reported later. The courses which were finally worked out and their objectives might well serve as a basis for a curriculum for agricultural schools anywhere in the world. Briefly the plan was like this:

(*a*) Study of God's primary gifts, with man as recipient and cooperator: air, water, light, soil; the relation of plant life and animal life to each of these gifts, and the dependence of human life upon them and upon the Giver.

(*b*) Field crops: corn, peanuts, rice, etc. A practical study in the vernacular of native methods and white man's methods. Comparisons, adaptations, crosscuts, etc.

(*c*) Animal husbandry and poultry (briefly taken up as in *b*).

(*d*) Agricultural geography. A study of familiar crops in relation to world crops, by the use of charts and maps.

(*e*) Graphic agriculture. This is not a unit in itself but is fitted into other courses to add variety and interest. Charts, posters and material for exhibitions.

What is the purpose of these courses and of such others as might be affiliated? It is that the Batswa may have life more abundantly. Only a few of the school attendants will become professional agriculturists, but all will of necessity to some extent be farmers, or at

least heads of farm families. So the underlying objectives in all instances may be said to be: To add dignity to agriculture and to develop a broad appreciation of its significance. To train intelligent cooperators with God in feeding his children. To declare war on famine and dispel the illusion that it is necessary in a land of plenty. To eradicate the superstitions that bind the people to unproductive methods. To work out a cropping system suited to local conditions. To prove agriculture a usable medium for teaching arithmetic. To show the honorable place filled by agricultural workers.

In his fight with famine Julian S. Rea made a chart which he describes thus: "We picture famine as a fierce dragon always near our land (Inhambane), breathing smoke and fire, ready to devour. When it enters, everything is burned up; death follows. But now we have a program for killing famine. Twelve spears we thrust into vital parts. Each spear represents a feature of our famine prevention program. Famine having thus been killed, our country is full of fruits and rich crops."

Moga in India

"What is this Moga that I hear so much about?" is the opening line of a story of compelling interest, far too long to be told in this brief sketch of one of the most progressive rural training schools to be found on any mission field. To Irene Mason Harper we are indebted for the facts about this unique experiment which has caught the imagination of the missionary educational

world. The school takes its name from the village in which it is located, Moga, in the Punjab of India.

Moga is a boarding school for village Christian boys. Its enrollment is about one hundred and fifty, usually with three classes, primary, middle and normal. In 1911 Ray H. Carter started the school to train leadership for village communities. While the upbuilding of a strong independent village church was always first in his plans, he sought also to train leadership for every phase of village life. This was to be a school where the three R's would be taught by new methods, but thoroughly mastered as a basis for the whole educational program of the student. However, it is through its emphasis on learning by doing, under supervision, otherwise known as the project method, that the school became a pioneer in the field of village education for India. Other educators have made their contribution to the school, especially William J. McKee, who was principal for four years. At present Arthur E. Harper is in charge of Moga, which is under the control of a joint board representing the United Church of India and the Punjab Mission of the Presbyterian Church in the U.S.A.

So important is this enterprise in the field of rural education that we give its place more in detail. Farm projects are carried on in the mission school, and the boys are taught the fundamentals of local agriculture. There is an experimental farm connected with the school, under the direction of A. E. Shaw, a trained agriculturist. The boys have each a garden plot and

an acre of farm land. They cultivate these as individual enterprises, meeting the costs of seed and manure, and of rent for water and tools. They receive pay for their work and all the profits on their projects. An illustration of the method used by the school is furnished by one potato-raising project. One of the classes had planted potatoes, and when these were almost ready to be dug, a problem arose. Should the boys dig the potatoes while they were small and sell at the early season high price, or wait until the potatoes grew larger and weighed more but perhaps sold for less? The teacher would not decide, so they dug up a few potatoes, sent a committee with them as a sample to find out the current market price, and had a valuable lesson in arithmetic in calculating the comparative yield and return in the early and late seasons. On the basis of their findings they decided to dig the potatoes early and sell.

In Moga the normal class of twenty-five students who come from all over India, is a rural teacher training class. They take the regular school course and enter into the total life of the school, so that they can go out to their own or other villages prepared to adapt the Moga methods. A special phase of their training concerns the teaching of adults. There has been worked out an adaptation of the story method for teaching adults how to read. Because the method has been found to be interesting to them, it is expected to have wide application. The experiment was carried on with a group of adult men who attended a class every

afternoon for an hour. An average attendance of ten was maintained for six months, during which time, under the direction of Master Labhu Mall, the class learned to read simple Urdu, getting along well in the first government reader.

The adult population of India challenges educational forces to the limit. Only twenty-three millions of its three hundred and twenty millions, according to the census of 1921, are literate. In rural areas only about four per cent are literate. Adult education offers a solution in part at least to this desperate problem, and yet the number of adults under instruction throughout India is only about two hundred thousand, or perhaps one-twelfth of one per cent of the illiterate population.

Answering the Macedonian Call

About thirty years ago John Henry House purchased fifty-three acres of land near Salonica, and on these acres the Thessalonica Agricultural and Industrial Institute was founded. The first building was a hut on which was placed a sign inscribed "American School," the words being in the Bulgarian language set down in the Greek alphabet. The school opened with ten pupils, orphans who had survived the Monastir massacre. The surrounding land was a barren parched hillside, showing not a tree, not a crop, not a thing but a view. At its feet stretched the blue Ægean Sea, and forty miles away rose Mount Olympus, ten thousand feet above the plain. Thirty years of educational effort prior to the opening of this school had convinced

Mr. House that there was something wrong with the old school system. In Samokov the missionaries had been educating boys and girls, but not on the basis of fitting them for occupations characteristic of their environmental needs. The graduates had entirely mistaken ideas about manual work; they even thought it beneath their dignity to carry parcels. Mr. House set out to correct this misconception of education.

The first teacher in the school was a farmer from the neighborhood. He used an old-fashioned plow of the same type that Abraham might have used. The school's ten pupils trotted along by his side, and no doubt they were a nuisance, but he knew they were there to learn, and he believed they could learn best by doing things themselves. No doubt the boys messed up the work, but the teacher let them guide the plow and drive the oxen. The school throve and justified itself by its results. In the place of that plow have come binders, threshers, and modern implements. The grain fields which once yielded a few bushels to the acre are now the envy of the countryside, and farmers come from far and near to learn the secret of this magic agriculture.

High up in an office building in New York City I talked with two men. One was an American, just off a ship from Salonica, a trained agriculturist returning for further study at Cornell University. The other was a Bulgarian about to sail for Salonica to take up the work of training boys at the Agricultural Institute; a man educated in three or four leading universities and

American agricultural schools, and typical of many who are going to the far corners of the earth on a similar mission. A missionary spirit such as theirs is typical of the new mission program, which would effect the exchange between countries of all that is good in each one. It is a process of sharing expert knowledge for the building of a Christian rural world.

Schools of the Abundant Life

Here and there among the rural billion are found schools that fit students for rural life. They may be the little red schoolhouses of song and story, or the institutions which operate with full equipment and highly trained teachers, but their aim in all cases is the same—to teach the rural population how to adapt itself to its environment in such a way as to enrich daily experience. It is a process of Christian education wherein science, tradition, and all the skill of a race can be made use of. The struggle for existence has bred conflict and competition which threaten to exterminate mankind itself, and ideals and ways of guidance must be worked out by and among us all and handed on from generation to generation. We know that peace and good-will will finally come if men will make use of the Christian methods of brotherhood and cooperative effort.

V

NO PHYSICIAN THERE

THERE was a gentle tug at the coat sleeve of the mission doctor as he walked out of the Sunday morning church service at Wonju, Korea. Tugs at the coat sleeve are common when there is but one medical missionary to half a million people.

This was a sick call. Back of that tug was a worried Korean who directed the doctor to a forlorn, pain-ridden man lying at the hospital door. He was tied to something which resembled a stretcher, with one of its ends dragging along the ground. This stricken peasant had been carried fifteen miles over country fields and mountain trails to ask relief at the mission station. When Dr. Anderson, Phi Beta Kappa graduate of the Northwestern University Medical School, examined the patient's swollen abdomen he shook his head and said, "Too late, he will die." He did die, within a week, from a combination of diseases and native remedies.

WHAT'S BECOME OF THE COUNTRY DOCTOR?

The country doctor has been one of the romantic figures in North American history. He appeared before specialists were born. He was a general practitioner.

His pills and potions were good for whatever ailed you. What he lacked in skill he made up in conversation, and many a patient was talked—or listened to—out of his illness. The village doctor was a familiar figure on the back roads, plodding through snowdrifts on foot or on horseback. He spared himself at no time or season, nor did he receive handsome fees. He knew more about family affairs than did members of the family, and the advice he gave was often more valuable than the medicine. If you had called him a medical missionary he might have scoffed at you. Up in New Hampshire recently one of these veteran practitioners finished fifty years of service in a single community, and the town turned out for a banquet in his honor. But the breed is passing. There is a shortage everywhere of such doctors today.

Is the rural billion more healthy than the city's millions? Who could answer that question? Facts have been cited to prove that farmers are more healthy than factory workers, and that slum dwellers have better teeth than do dwellers in villages. Other facts have been cited to prove the opposite. No census of the world's sick has been taken. It can be assumed that villages and open country communities are more healthy in certain natural respects than are cities. The air is purer, the food more wholesome, there is more opportunity for sleep, for quiet, and for exercise in the country than in the city. On the other hand, medical facilities are fewer in the country, and care and treatment of the sick is less efficient on account of the distance

from hospitals and dispensaries. In the city of New York twenty thousand people per day visit dispensaries and clinics. The majority of rural people have no clinic to visit.

In the cities of the United States there is one doctor to every 529 persons. In the rural districts there is one doctor to every 1020 persons. Sixty-three per cent of the doctors practise in communities where the population is five thousand. Thirty-seven per cent practise in the more than fourteen thousand communities where the population is less than five thousand, and in the open country. Locating more definitely the sections where doctors are scarce, we find in a Montana county with an area of fifty-five thousand square miles three doctors and no hospital; two-thirds of the mothers meet the experience of childbirth without medical care. In a county in Kansas there are just two physicians for a population of over six thousand; one of them is forty-seven years of age and the other is fifty-two. There is one county in Kentucky without any physician at all.

On the back roads of the world, far from doctors, nurses, hospitals and all means of relief, millions among the rural billion are sick and undernourished and below the average standard of health. Villages are without doctors, and are subject to pestilence and disease. Sanitation and hygiene are words without meaning. And deeper than any physical misery is the mental sickness which in some parts of the world haunts the mind with peculiar terror; with fear of magic, of witchcraft, of the power of evil; superstitious fear that

results in conditions and practices of living which cause needless suffering and prevent self-help.

Medicine Men and Magic

Among some of the rural billion of the world the medicine man, with his magic and tricks, is the country doctor. At least something can be said for these general practitioners on primitive humanity. They have a knowledge of human nature, and in some instances they have been able to bring their patients comfort or bolster up their courage to fight disease. It may be that they know something of the fears and superstitions that fill the mind and chill the soul until the body has sickened or been rendered helpless to recover. Sometimes they have a layman's knowledge of natural remedies that can be commonly relied upon to cure simple ailments. But their performances are often preposterously fantastic, even when the treatment itself is not especially harmful or cruel. Not many devices have been overlooked by medicine men. Bear claws are soaked in alcohol and applied as a remedy for gout. Desiccated lizards, centipedes and snakes are mixed with honey and sugar-cane sap as a cure for Bright's disease. Powdered cobwebs, bats' wings and rats' bones are ground up together for a cure. Infant brains are baked to be used as a remedy for skin diseases.

The invocation of magic has long been employed in the treatment of the sick and diseased. Sir James George Frazer in *The Golden Bough* relates the elaborate ceremony performed by the ancient Hindus for the

cure of jaundice. The idea was to banish the yellow tinge of the victim's skin by transmitting the color to yellow creatures or yellow things, such as the sun, to which it properly belonged; and then to procure for the skin a healthy red color by a similar transmission from a living, vigorous source such as the blood of a red bull. The priest would then chant, "Up to the sun shall go thy heartache and thy jaundice; in the color of the red bull do we envelop thee. We envelop thee in red tints unto long life."

The superstition of magic which grips large sections of the race is a spiritual sickness. Doctors and missionaries who come into contact with it have to use more than pills and poultices in treating their patients. The error here transcends the physical. But before we pronounce judgment on this primitive treatment of disease, it might be well for us to keep in mind the conditions of detachment from scientific knowledge under which millions of people have lived. A certain amount of credit is due the medicine man who has applied crude remedies or resorted to the hypnosis of magic in the treatment of disease when no other way of relieving the sufferer was known.

Missionary Death Fighters

Among the rural billion many are in the early stages of a malady that could be cured if treated in time. At work among this afflicted host are doctors, nurses, and other men and women who stand ready to risk death itself in their effort to help. Sometimes they go to the

sick, and again the sick come to them, in clinic, crude dispensary or hospital, after journeying, like the Korean peasant on the improvised stretcher, for long and difficult miles.

One day Walter B. Williams, a missionary who is not a physician, was walking along a trail on the Kru coast of West Africa. In Nana Kru he came upon a hut in which were six natives who had been shot in a bush fight. The hut reeked with the stench of decaying flesh, and Mr. Williams saw at a glance the gaping, putrid wounds which had been made by slugs of broken brass and iron. There was no doctor on that coast. The missionary converted the hut into a hospital, sterilized his safety razor blades and his wife's hatpin, and prepared to dig out the metal from the wounds. "It will hurt," he told the first patient, who sat calmly watching the preparations. "Yes, all right, cut him out," was the reply. And "cut him out" Mr. Williams did, until, without anesthetic, the slugs had been removed. All six men recovered. Later Walter B. Williams lost his own daughter from fever on that same Kru coast. One hundred and seventy-five miles was too far to transport a sick child to the doctor, nor was the disease subject to the skill of an amateur surgeon.

All over the world missionaries, many of them trained in medical schools, have fought disease. Their knowledge of the laws of health and sanitation, and their skill in medical and simple surgical practice, have given them an advantage in rural districts in doing the further work they set out to do.

"Mission boards should consider whether the time has not come when some mission hospitals should be moved from cities to rural areas." This is an official statement coming out of the 1928 Jerusalem Meeting of the International Missionary Council. Even though the prospect is nineteen hundred and twenty-eight years overdue, it holds some comfort for the stricken among the rural billion. But sometimes practice runs ahead of pronouncement. Long ago missionaries found that service to the sick of the country districts could never be supplied by a few hospitals built and maintained in cities. Through their driving effort and insistence, hospitals with trained staffs have been built in such districts, but they are only samples of what should be done throughout the rural world.

The desirable way is to train as doctors and nurses in these village hospitals the native people themselves. Haiju is a Korean village about a hundred miles from Seoul. Thousands of Koreans live in their huts in this bowl in the hills. There is a mission hospital in Haiju. For years a skilled American physician, Dr. Norton, was at its head. It was his method to train boys for medical work in the hospital, and girls for nursing. One day he called upon the young janitor to help him in a case. Soon this boy was performing minor operations, and later major ones.

Since that day a ray of hope has come to the death-threatened victims of tuberculosis in Korea. As a missionary's son in that country, Dr. Sherwood Hall had dreamed of what a tuberculosis sanatorium would

do for the people, and after completing his medical education and being assigned to Haiju, he made this dream a reality. Even now only the most desperate cases can be treated, and much of this splendid plan has yet to be worked out. But a beginning has been made. There is a plan for what Dr. Hall calls a model village, "where living well means getting well." The typical Korean house, without windows, fresh air or sanitary arrangements, gives tuberculosis every chance at its unsuspecting victims. No wonder that one in five Koreans falls victim to this disease. At Haiju it is proposed to build a village with modern houses, made sanitary and so constructed that pure air and sunlight freely enter. Along with this an experimental farm is proposed, so that Koreans who come for treatment can at the same time learn how to produce wholesome food on their return to their villages.

There is a mission hospital at Ambala, in the Punjab in India. The building has neither electric lights nor running water. Operations have been performed in midwinter at two o'clock in the morning by the light of one lamp and three smoking lanterns. A three-year-old child died because there was no ward for diphtheria, and scores of patients have to be refused for lack of room. Out from this hospital into near-by villages the doctors go at all hours of the day or night. Midnight visits to dying patients have been made by auto as far as the roads would go, when a three-miles-per-hour ox-cart has completed the journey. The case might be one of childbirth which some midwife, ignorant and

dirty beyond description, had given up. What can a mere handful of doctors and nurses do to stop the ravages of disease, cut down the death rate among children, and alleviate physical suffering wherever it is found?

Jesus, in healing the physical affliction of a few who crowded close enough to touch the hem of his garment, manifested the intensity of his compassion, his burning desire to help the suffering. In doing this he showed the place healing has in his way of life. Medical missionaries who seek to restore and promote individual and community health in the lonely outposts of the world are revealing the very heart of the gospel of Jesus.

Scientific Cause-Seekers

From the day disease claimed its first victim until the present hour, millions have accepted sickness and disease as a punishment inflicted by an angry deity; have looked upon plague and pestilence as inevitable, and have died believing that their scheduled time had come. Some theorists state a ruthless case to prove that occasional wholesale death is necessary to make room on the earth for oncoming millions, a comfortable theory for the survivors and bystanders, but hardly for the victims. There has always been a little handful of men, however, who have taken nothing for granted about the physical causes that destroy life. They have scouted the theory of sickness as a punishment meted out by some unfriendly deity, and they have been unimpressed by the concept that wholesale death is a for-

tunate means of reducing overpopulation. With the courage of soldiers they have faced their own destruction in laboratory and sick ward, and with the cunning of detectives they have sought for clues that would reveal the microbe murderers of humanity, the original causes of disease.

In history Robert Koch is not listed as a medical missionary. He was a country practitioner when he began the research which led to such important discoveries. On his twenty-eighth birthday, when he was practising medicine in the village of Wollstein in east Prussia, his wife gave him a microscope. What a gift that was to the human race! With this microscope he began the investigations which gradually took the place of bedside calls and prescription writing. Koch was after microbes now, and finally he was spending sixteen hours a day among stained-glass slides, test tubes, and chittering guinea pigs whose lives he sacrificed to a humane purpose. In the fight against disease he had joined the ranks of the cause-seekers.

Koch was the first to make sure that one special kind of microbe causes one definite kind of disease. Started on the trail of tuberculosis, he never ceased the chase until he had run down the germ. Connect his simple statement, "Human beings surely must catch these bacilli by inhaling them in dust or from the coughing of people sick with consumption," with the next notice you see that reads, "No spitting; fine, — dollars." When Robert Koch announced his discovery, March 24, 1882, one out of every seven human beings who died was a

victim of tuberculosis. He had trapped the most deadly enemy of man, located its lurking places, exposed its strength and weakness, and showed how to begin the fight to wipe it out.

The cause-seekers of disease have been bold, persistent, tireless in their search and research. They have groped and fumbled and made mistakes, often paying for the wrong guess with their own and others' lives. The full roll of their names is a long one, but here is a brief list borrowed from Paul de Kruif, to whom we are indebted for the gripping book entitled *Microbe Hunters.*

There was Leeuwenhock, first of the microbe hunters; Pasteur, whose name led all the rest; Spallanzani, who began with the theory that "microbes must have parents"; Koch, whose work we have cited. Then comes Theobald Smith, who connected tick with Texas fever, and helped man to turn a sharp corner on the road to health. It was he who showed that a disease may be carried by an insect, fly, louse, or mosquito. Jungles, swamps, sluggish rivers, shallow wells and ponds were found to be the haunts of crawling, winged murderers. Yellow fever, once a death-dealing plague, now little more than a bad memory, was attacked by Walter Reed, who said, "Try mosquitoes." It was Jesse Lazear who turned his test tubes upside down on the arms of yellow fever patients and let selected female mosquitoes suck their fill. One of these mosquitoes he allowed to settle down on the back of his own hand in the same way. That was on September 13. Read the entry in the hospital chart: "The death of our lamented colleague

occurred on the evening of September 25, 1900." The slogan of this little group of experimenters was, "In the interest of science and for humanity."

But what good is knowledge about the causes of disease unless it can be made available to the stricken millions? To get it to them before they become victims is the task. We turn again to a pronouncement of the Jerusalem conference: "In view of the waste of life, especially infant life, due to preventable disease, there is urgent need of devoting far more attention to preventive medicine and welfare work. Hitherto medical missions have been almost wholly engaged in curative work."

Hidden in a musty report of a mission hospital in an Indian village we find this passage: "In Ambala is a purdah garden belonging to Jind state. In March this year we gave in this garden a health pageant. The schoolgirls presented short dramas depicting major facts about malaria, tuberculosis, and plague. The midwives from the city sang a song about cleanliness which was entirely convincing." This is the ounce of prevention contributed by missions which will go further than the pound of cure.

The facts about health and disease are of life and death importance, but they are, as we have just said, of little use unless they are generally known. Filth has long been recognized as an ally of disease, and clean-up campaigns have been carried on until the very corners of the earth have been swept and scoured. Sunlight, fresh air, soapsuds, and whitewash have been the

weapons of warfare. Any health program includes the extermination of vermin, since the flea, louse, bedbug, housefly, mosquito, and tick have been proved to be carriers of deadly germs. In fact, more than two hundred diseases have been proved to be carried by insects. To these we will have to add the germs and microbes which are carried by water, milk, and food.

The campaign of cleanliness has been carried, as we all know, into the cow barns and kitchens of the rural billion. Milk has been pasteurized, and bottles have taken the places of the old-time pail and dipper. All over the world where milk is used there is a desperate battle to keep it clean and pure. A dairy farmer in North Tewksbury, Massachusetts, had a dairy of a hundred and thirty-seven cows. One day the pasture was empty, and the fact came out that a state inspector had found all but one of them infected with tuberculosis and had ordered them slaughtered. This warfare, sometimes bitter and relentless, goes on as the dairymen clean up their herds and hang up the sign, "The cattle on this farm have been tested for tuberculosis."

The part that conscience must play in the life of the dairy farmer becomes an argument for the missionary who would stimulate Christian living among rural people. Think of the exacting toll that goes into the production of clean dairy products. No inspector other than the silent, open-eyed, inner guardian and watchman within us that registers right and wrong, can safeguard the processes which go on in the dairy barn and which affect the milk in its course from cow to con-

sumer. There is place here for the sound teaching and interpretation of Christian living, the urging of responsibility and obligation toward those who must rely on the personal integrity of producer and middlemen for the cleanliness and purity of their food. Over the door of every dairy might well be inscribed the words, "I am my brother's keeper."

World Warfare Against Disease

Germs of disease recognize no frontiers, observe no racial or class distinctions. The fight against them must be conducted on a worldwide and international scale. Enormous organizations have been developed for this purpose, in addition to government departments of health. The Milbank Memorial Fund, for example, finances some of these world wars against disease. Cattaraugus County in New York is one of the counties in the United States where a health demonstration has been attempted by this organization; in a single year, 1925, the total death rate there was reduced from 144 to 125 a thousand, while the infant death rate was cut from 93 to 65.

It is a long step from Cattaraugus County, New York, to Ting Hsien County, China, yet the Milbank Memorial Fund, in making a grant to the Chinese National Association of the Mass Education Movement, is now contributing to the development of an experimental public health program there. Ting Hsien County has a population of about 400,000. As to its public health, Dr. H. Y. Yao, graduate of the Peking Union Medical

College and head of the health department, has this to say: "Over ninety per cent of the people are illiterate, and most of them are poor, ignorant and superstitious, living in mud huts blackened with soot and smoke, and swamped with flies, mosquitoes, bedbugs, fleas, and rats. Even the so-called middle classes keep their domestic animals in the quarters where they sleep, cook, and eat. Their lives are haunted with frequent sickness and disease. The health knowledge of the people is low, and available medical facilities are nil. Modern medicine is a curiosity, and public health is unheard of. In a population of 400,000 there is not a single qualified modern physician. The old-style Chinese physicians know nothing of infection, and will deliberately thrust a needle into a man's abdomen after moistening it with their own saliva."

The Rockefeller Foundation is another monumental health agency that is organized on a world scale. In 1927 it reported thus a type of work carried on in rural areas: "In India the government of Madras Presidency was assisted in a program of hookworm control, and in conducting a demonstration in rural sanitation in the Madura District. In the Netherlands East Indies cooperation was given in a program of hookworm control and rural sanitation. In West Africa the Foundation's yellow fever commission continued its studies on the Gold Coast and in Nigeria." Services such as these are merely items in the amazing list of this institution's discoveries and experiments for the benefit of mankind.

Gradually the diseased and pest-ridden sections of

the world yield to the advances of these scientific organizations. Progress is slow but it is being surely made. The news flashes in from some far outpost that a germ has been isolated or a serum discovered or a new method of surgery perfected. Victims all over the world take new hope, and watchers at the bedside new courage, at the faintest whisper of the news. Slowly we are winning in this fight for everyman's health. But with all the new knowledge of medicine and improved methods of prevention as well as cure, we are tragically far from the goal of a healthy world in either city or countryside.

Paying the Health Bill

The world's doctor's bill never fails to be enormous. The annual cost of sickness is staggering. The patient knows the items of cost better than anyone else does—the bill for medicine, nurses, hospital, physician's attendance, loss of working time. But who knows the amount and items of the bill to prevent sickness? The possible patient must pay part of this cost also. He must bear his share of the cost of government and community health programs for the prevention of disease. It is expensive to produce clean, pure milk and otherwise to safeguard the people's health at every turn. The kind of food that will build the body is also costly. And there is another item which is often overlooked. Doctors, nurses, health inspectors, medicine men, medical missionaries, and all others who have toiled patiently and risked and in some instances lost their lives, belong in the group who meet this cost.

Why do they do it? That is the baffling question about all death fighters, cause-seekers, and aggressive guardians of health. Why do men risk life to save others from the mere possibility of death, knowing that many of those who have peered into test tubes and microscopes have been victims of the disease whose cause or cure they sought? Why did not Jesse Lazear brush that mosquito off the back of his hand instead of letting her drink her fill? Recall James Carroll, another of the little group who worked with Lazear and Walter Reed. "I was the first case to come down with yellow fever after the experimental bite of a mosquito," said Carroll, who always declared that the days he hovered between life and death with yellow fever were the most contented of his life. When Pasteur set out to trap the germ of rabies he took desperate chances. Once he bent over a mad bulldog, his face two inches from the dog's fangs, and sucked up into a test tube some virulent froth from the dog's jaws. One snap from those fangs meant the most terrifying of deaths. Why do men do these things? Herbert Carruth offers an answer in the lines entitled, "Each in His Own Tongue":

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod—
Some call it consecration,
And others call it God.

Whatever may be the answer to the question, "Why do they do it?" these physicians have the spirit of Jesus, whose miracles of healing outnumber all others that in his lifetime he performed. This spirit carries the medical missionary forward into the most desperate situations, to give relief to a pitifully small number at best. But wherever he goes he takes with him the message as well as the medicine.

From the testimony of medical missionaries themselves we get the evidence of this truth, which needs no proof but only illustration. "It looks as though medical missionary work, in the general meaning of the term, could open as many doors of opportunity for the work of evangelization in these mountains of our own country as in any foreign mission field." This is the comment of "Doctor Tom of the Smokies," who has been a doctor both in a foreign and a home mission field. The monthly reports of this missionary doctor in the Smoky Mountains of Tennessee are full of romance and human interest: "During December I made 195 professional calls covering 187 miles. This month I began examining the school children at Pittman School. Practically every child examined was underweight and undernourished." This mountain doctor is a preacher on occasion. In the same medical report he said, "In addition to these purely professional calls and practice may be added the preaching of a sermon at Webb's Creek Church and one at Evan's Chapel. Hardest of all to report and hardest of all to do has been the attempt to live like the Great Physician in the everyday round of tasks."

From Paul Harrison, whose years of medical missionary work in Arabia give him a right to speak with authority on the purpose of medical missions, we get words which leave nothing more to be said: "So the medical missionary goes on from the humanitarian relief of disease and suffering to a proclamation of the good news as it is in Christ. There is no rational humanitarian service for Arabia except that which has as its object the bringing of men and women to Christ." This veteran, who has relieved both the sick body and the overborne spirit of the Arab of the desert, declares in cogent language the need for creating in Arabia a Christian environment: "Once we succeed in creating a Christian community there, so that the divine light of Christ can drive out the darkness of polygamy and free divorce, we may expect progress, and it will not be long until medical relief can come from within. Men's spiritual needs are their fundamental needs in Arabia, just as is the case in America, and the radiance of Arab lives lived in fellowship with Christ is the supreme contribution we want to leave behind in that backward country. Such a group of redeemed Arabs will be the foundation for a new and better Arabia, and for that every medical missionary works all day and through a large part of the night as well."

A new and better country, one where the hungry will have food, the ignorant will be educated, the sick made well, the baffled and broken find peace—this is the answer to the prayer of Jesus for Christian society on earth as it is in heaven.

VI

WHIRLWINDS OF REBELLION

A FRENCH farmer, typical of millions of his kind, leans upon his hoe in a field. A French painter, François Millet, paints the peasant true to life. Edwin Markham, an American poet, writes a poem about both picture and peasant.

> O masters, lords and rulers in all lands,
> How will the future reckon with this man?
> How answer his brute question in that hour,
> When whirlwinds of rebellion shake all shores? . . .

Who is this "Man with the Hoe"? The poet has identified him with the toiler of the fields in all ages and all countries. He is no man in particular, but the symbol of rural man everywhere. He has cleared the forests and drained the swamps. He has broken the sod of the prairies and made the desert bear fruit. He has crawled along on hands and knees, pulling weeds out of sugar-beet fields. He is the man whose labor is the foundation of the social structure of the world.

This man's body shows evidence of his toil. Working in the soil has left nature's rougher mark upon him. He has had little time for recreation or the pursuit of the higher activities of life. It has been work, work, work, from morning until night, for bare necessities.

Nor has excessive toil been his only hardship. Injustice, slavery, oppression, have "loosened and let down" this man until he has sometimes almost touched the level of the beasts of the field. He has been exploited, abused, and all but exterminated by "masters, lords and rulers in all lands." Privileged persons have ridden on his back. His sons have been used as "cannon fodder." Sometimes he has turned upon his oppressors when his limit of endurance has been reached, and out of his servitude and wrongs has risen to smite his enemies. At such times his uprisings have changed the course of history and made new world maps.

Land Hunger

"If you are on the earth, own a slice of it," is the slogan of a real estate dealer shrewd enough to capitalize his awareness of the common hunger for ownership of land. The cave man held his title to his land with the strength of his good right arm. The herdsman owned his traveling farm as long as he could defend it. The plots of land around tribal and communal villages which at first were owned by tribe and chieftain, later were parceled out to individuals. The right to own the land he works has always been the goal of the man with the hoe. The back-yard farmers of modern days read seed catalogues in steam-heated apartments and long for a farm far from telephone bells and motor horns, where they may experience the thrill of ownership and of working among beets and alfalfa, as well as among bugs and blight. Lonely mountaineers

stubbornly cling to their mountainsides, and prairie farmers prefer to see their last crop shrivel and die in their fields rather than give them up.

The pages of the Bible show passages which indicate that God was regarded as the landed proprietor of earth. Just how definite was this proprietorship is made plain in the method of land distribution. God commanded Abraham to go "unto a land which I will show thee." As soon as he had entered Canaan, "the Lord appeared unto Abraham and said, 'Unto thy seed will I give this land.' " The transfer of land to men by God was a common concept among ancient peoples. It seems, however, that once men gained title to the land from God they tended to forget the giver. Micah voiced a discontent over the troubles arising from land ownership: "Woe to them that . . . covet fields and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage." It was Isaiah who said, "Woe unto them that join house to house, that lay field to field, till there be no place that they may be placed alone in the midst of the earth." The dispute of Naboth with Ahab over the vineyard which had been his inheritance from his fathers illustrates the trouble incident to land ownership.

Revolt Against Oppression

The main cause of farmer and peasant revolutions and radical stands for reform originally centered around land, its possession and distribution. This is what all historians and economists seek to make plain. Man

first fights to get land, then to keep it, and then to get it back if someone has taken it from him. If he has to divide the fruit of his toil with landlord, state or community before providing for his own daily bread, he may go hungry, and the fear of starvation often haunts him as he bends to his task. Few nations have escaped his wrath when once he has become aroused and led into revolt against conditions. He has made and broken many rulers in all lands.

Plato in Greece had his ideas about land ownership, and advocated a definite number of families to whom the whole of the land should be distributed. Rome was continually taking new territories from conquered peoples and holding them as public domain. Later the patrician families got hold of these lands, and enslaved the plebeians, or peasants. The peasants, however, presently demanded their share, and in 486 B.C. along came the revolt in which Spurius Cassius proposed the first measure for the redistribution of public lands. The wealthy who had taken the lands objected, and Cassius fell a victim to their hate. The Romans subsequently limited the number of acres a patrician might own, and Gracchus put into effect a revised system of distribution.

In England during the Middle Ages the voice of the land reformer was heard. John Ball was an English priest whose protests read today like those of Micah and Isaiah: "The landlords have pleasure and fine houses, we peasant farmers have pain and labor, the wind and rain in the fields; and yet it is of us and our toil that

these men hold their state." Out of such protests and the social injustice of the times came the peasant revolt in the latter part of the fourteenth century, a desperate and wasteful struggle measured in immediate cost, but in the long run a milestone in the advance of civilization. Before that rebellion anyone who asked a raise in wages in England could be imprisoned, and those who ran away from the land to which they were attached might be branded with hot irons. In the Annals of British Peasantry it is recorded: "In their anxiety to annul their bargain with their landlords, the peasants on their march to Blackheath killed all the land stewards who fell in their way." How slowly changes have come may be seen in the report of the Commission on the Employment of Children, Young Persons and Women in Agriculture of 1867. The homes of English peasants were described then as "crazy, dilapidated hovels, shaking with every wind, many with only one bedroom, in which parents and children, grown brothers and sisters, uncles, aunts, all 'pig together.' Through the ceilings the water pours and walls reek with damp. Degraded by pauperism and maddened by starvation, these peasants are like raging beasts of prey."

France has had her agrarian troubles, although in France the peasants have always been "far removed from the meekness which accepts oppression dumbly." One historian writes: "In most provinces the oppressed peasants formed bands which stormed and burned the châteaus of the hated nobles. Monasteries were often ransacked and pillaged. A few of the unlucky lords

were murdered, and many were driven across the frontier." Germany had a peasant revolt in 1524, when the landlords were victorious but the peasants obtained concessions, even so. The pages of Germany's history contain the record of many peasant uprisings, and their reading will strike terror to all who oppress or treat unjustly the man with the hoe.

The Restless Rural World

We pass over some of these red pages of history and turn to the present time, which has its omens of peril. We might consider Germany again as an illustration of present rural unrest which had its roots far back in earlier conditions and times. From Berlin comes a dispatch bearing the title, "German Peasants in Rebel Movement." Under date of January 30, 1931, we read a detailed account of thousands of German peasants marching under the black flag with the group of farmers and small landowners, organized as the League of Revolutionary Peasants. When the peasants have assembled as a protest against the sale of farms for taxes, there is no sale. This black flag goes back to the days of the peasant war in the early sixteenth century, when it was waved over the ranks of the revolutionary country folk. Upon its somber field it shows a white flag and a red sword, emblems of the fighting peasant, and the staff is surmounted by a scythe, symbolic of the peasantry.

Recent stirrings among the descendants of the Chinese "farmers of forty centuries" have caused whatever settled government is left in China to totter. China is

torn by civil strife in which farmers are taking part. "The Chinese farmers," writes one of their own historians, "have been known as the most industrious, patient, quiet, and contented soil tillers of the world. But all this is changing. They are being told by students and by others in sympathy with the blight of their condition that the farmers, like other classes of people, have a right to enjoy the fruit of their labor. Generally speaking, the farmers of China are being aroused to a divine discontent, and are now determined to work out their own salvation."

This movement has swept ten million Chinese farmers into a farmers' union. In 1922 in the province of Kwantung a clash over rent took place between farmers and landlords. The farmers got together and the movement spread until there were five thousand farmers' unions or associations in seventeen provinces. The late Dr. Sun Yat Sen saw clearly the plight of the farmers, and his widely circulated "Principles" made the statement, "The farmers shall till their own soil." Dr. Sun tried to work out a plan whereby he might secure this desired end by legal and peaceful methods. Dr. R. Y. Lo, author of *China's Revolution from the Inside*, states the matter thus: "Unless the real causes of discontent are removed, an agrarian movement may yet be staged by the farmers themselves. Well trained and guided, the peasants can work wonders to increase their own welfare as well as that of the world."

It is a grim struggle that these embattled Chinese farmers are making. Their government has suppressed

the farmers' unions because of communistic influence in some of the associations. Union organization has become the stake in the fight between communists and nationalists. War lords have ripped up the fields with swords instead of plowshares, and streams have been reddened with blood. Outside forces have backed one side or another to serve their own interests. All the while the farmers have had to carry on the work of food production under the usual hazards. Ten million organized farmers suggest a contribution almost more valuable than food to the rural world. It may also prove to be dangerous. Who knows? In the will of Dr. Sun Yat Sen it is written, "The revolution is not yet complete."

India seethes with many forces of rebellion. When Gandhi led his handful of followers to the sea where he could extract sufficient salt to break the law as a symbol of protest, a jail sentence was meted out to these rebels as having committed an illegal or hostile act. Meanwhile the world watches for some spark which will set fire to the very jungles. The news that filters through from the far corners of this vast land is of the kind that raises the question,

> How will it be with kingdoms and with kings . . .
> When this dumb Terror shall rise to judge the world . . . ?

Let no one think that the problems of India are simple and can be solved by dominion status or any other status that does not lead to a betterment of the total condition of rural India. As long as an Indian receives

an annual income of forty dollars for his labor (the most optimistic estimate), the factor of the people's poverty will condition every other. Compute the loss to the poor farmers of India when they have to pay a rate of interest of from twenty to seventy-five per cent annually, and the result staggers the imagination. To this add the fact that Hindu cow protection results in a situation wherein ninety per cent of the cattle are an economic loss. No wonder the fires of revolt are kindled until they are springing up among the wild tribes on "the roof of the world" in the north, and reaching to the Burman jungles.

Meanwhile Gandhi, with his spinning-wheel and his homespun loin-cloth, is the pivot of Indian unrest. He is trying to call his people back to the simple living and handwork of the earlier days when the machine was not in use, and millions of the hungry, the caste-ridden, and the illiterate look to him for relief, as do many of the educated and more privileged. This frail, self-starved, non-resistant man controls by sheer power of the spirit a multitude no man has numbered. His power has been created and earned by his selfless interest in and service to those who live largely in India's villages, and he may yet let loose a whirlwind upon the world if they do not get relief. One of his own problems is the violent impatience with his patience of a large number of Indians who are in revolt. Something more than British rule in India disturbs the restless millions of India and other millions elsewhere. It is the machine age in which nations find themselves overridden. Gandhi

seeks to make his protest against it with a positive spiritual force which radiates throughout society, but the new industrial civilization continues to roll in like the tides of the sea.

Mexico is a nation which knows something about revolutions. Underneath most of the uprisings of the Mexican people is the old problem of land ownership. From the days of the Spanish conquest until the revolution which swept Obregon into office in 1920, Mexico has been plagued by her *hacendados*, owners of estates. The Mexicans who worked the land were themselves virtually landless. In recent years the policy of government has been to cut up these large estates for the benefit of the villages. "When the work is completed," says Professor E. A. Ross, "it will take rank as one of the giant land adjustments of history." Meanwhile the policy displeases many, chiefly nationals from other countries who have held vested interest in these large estates, and Mexicans whose business affairs or hopes are tied up with the foreigners.

The Spanish conquerors of Mexico took the land from the Indians, and the war for independence from Spain was really a war against the Spanish holders of Mexican estates. It should be remembered also that with these estates were transferred the workers—in one case thirty thousand of them—as if they had been a mere item of property. The organized church was also in large or strategic possession of the land, and when Obregon came into power this church property was confiscated. Today the peons, the workers on the land,

have come into at least a part of their own, and reform is going forward by virtue of a more enlightened legislation. But let no one think that the conditions which have brought about the revolutions of the past have all been remedied. The central problem of Mexico continues to be the land problem, and with two million agricultural workers and peasants entirely landless, and other millions on the verge of want, there is not likely to be settled peace. In the countryside there are still bandits, in many instances desperate laborers bearing arms in their fight against landlords, federal soldiers, and hunger itself.

The Land Experiment in Russia

What fears, forebodings and anger the name of Russia stirs up in the minds of many people today! Bolshevik has long been a word used to discredit any enemy when other language fails. One fact would appear to be indisputable: in Russia, that unknown land of rumor and of myth, one of the really great experiments of history is going on. No matter what one thinks about the principles of communism or Bolshevism, the industrial and social enterprises which are being conducted by government in Russia since the fall of the czaristic system and the establishment of the Union of Soviet Socialist Republics, are the great event in contemporary history. This means that the peasants of Russia are already influencing all the rest of the rural billion.

Like most revolutions whose outcome has been determined by farmers, the revolution which began with

"ten days that shook the world" in November, 1917, was not at first a peasant or farmer movement. The leaders were political zealots, but they had with them the toiling masses of their people from the start. It was the workers of city and factory who first were won to the cause; the interests of the peasants were more difficult to reach. This was partly because the desire of the peasant for centuries had been to get a little land of his own, while the new government's ideal was against private ownership and for the holding of all property in common. It has been an unending problem of state to keep the peasants supporting the government, and many concessions have had to be made on this ground to the private property system and to various peasant demands. "All land to the peasants and all factories to the workers" has been a useful slogan in persuading the people that the fruits of their labor are their own.

Never was there a clearer demonstration than events in Russia of the dependence of every society on those who work the land. Everyone taking part in the revolution that dates from 1917 had, from the first moment of its inception, to be fed. In the report of a war correspondent we read: "Expeditions of sailors, heavily armed, were sent out to the provinces in groups of five thousand with roving commissions to get food. Factory shop committees were sent eastward to barter with the Siberian peasants for grain and potatoes." The threat of hunger forced the new rulers to recognize the rural billion. "In the long run, everything depended upon the peasants. They constituted more than eighty per

cent of the people of Russia. The new political leaders had a comparatively small following among the peasants, and a permanent dictatorship by the industrial workers was impossible." No wonder the government made the statement that "the confiscation of the land by the peasants is the most important step of our revolution."

From November 1917 to February 1930 measured in years is short, but when the influence of these years upon Russian history is adjudged, none can predict its extent. The days from January 20 to February 20, 1930, have been described as "thirty days that changed the future of farming." What took place? The decree of the Soviet government on February 5 was: "In the regions where solid collectivization has taken place, the laws permitting the renting of the land and the hiring of labor shall be held in abeyance." The poor peasants and farmhands, led by local authorities, confiscated the property of the *kulaks*, or rich peasants. The land was shaken once more to its depths by a revolutionary upheaval. The movement was marked by all the enthusiasm, ruthlessness, class hate and force which accompanies revolution. From January 20 to March 1 more than one-third of all Russia's peasants joined collective farms, making a total to that date of fifty-five per cent of the peasantry collectivized.

The best informed of those seeking to understand the Russian situation refuse to make predictions about the outcome of this colossal social experiment. Anna Louise Strong, who knows Russia as few know it, has this to

say: "The harvest this year [1930] in the Soviet Union is the most important harvest that has ever occurred since prehistoric man first learned to cast grain on the soil for food. A revolution goes on today across the countryside of Russia, a revolution marked by intense struggle, tremendous hopes, fears, mistakes, successes, which is swinging one hundred million of earth's most backward peasants into farming more modern than that of America. Not only more modern, but totally different in social control and the possibilities of life open to tillers of the soil. The harvest this year is being produced by collective farming, which is building the agricultural basis of socialism."

Here Once the Embattled Farmers Stood

We recall a place on the banks of the Concord River in a rural section of Massachusetts. It is almost as rustic a spot today as it was when the colonists "fired the shot heard round the world." A tax levied by England on tobacco and other products of the land was the prelude to that shot. There are historians who claim that the origin of the sympathy felt by George Washington which led him into leadership of the revolutionary forces lay in the excessive taxes he himself had to pay on the products of his rich Mount Vernon estate. There were many incidents of rebellion in the colonies over agricultural affairs. A hundred years before the Revolution, trouble arose among the forty thousand inhabitants of Virginia, small farmers, Negro slaves, planters and laborers, when tobacco planters

destroyed their crops to relieve an overproduction which had caused low prices. Bacon's Rebellion ended in the small farmers and farm laborers lining up with Bacon against Berkeley and his following of landlords. The events that resulted finally in the Declaration of Independence show the rebellious state of mind over the inequalities and unjust charter provisions inflicted upon the farm population.

From the days of the earliest colonial settlement until this hour, the farmers have largely determined United States history. In the case of the Civil War and the agricultural labor problem of the South which was one of the roots of it, complications were added by the fact that the farm workers were slaves. At the present time farm relief in the West is a major issue, and one that will not soon be settled. Three million farmers in the United States do not own the land they cultivate. The total farm mortgage debt was 1.7 billions of dollars in 1910, and 4.8 billions in 1920. In 1925 seventy per cent of the farms of the United States carried such debt. In a single farming state, Iowa, the value of farm property dropped thirty-four per cent between 1920 and 1925. The farmers of the United States, although they have voted by bullet on two historic occasions, have been protesting by ballot since 1861. There is extreme need for cooperation between our farming states and our industrial states, and for a better understanding between the workers in the country and the workers in the city, if our union is to develop for the good of all.

Light from Denmark

Denmark is the one nation of the world which is solving her farm problem. Her farmers own their land and have learned how to live together. They have not made the mistake of trying to cooperate at one or two points only. They have learned that cooperation is a total way of life. Chinese farmers with their farmers' unions have this still to learn. India may achieve dominion status or independence and still go bankrupt. Sooner or later the farmers of the world will have to learn the methods and get the spirit of collective living. If we desire to avoid having our whole present economic system fail and fall, Denmark is the light from the north in the darkness of competitive living.

At the time of the American Revolution the masses of the people in Denmark were serfs bound to the land, sold with it, like the trees and the cattle of the fields. All land belonged to the crown and to the church. Today Danish farmers own the land they till. They have a wealth-retaining agriculture and a farm-helping state. The Danes sometimes explain the charm of their homes by saying that the Danish people are descended from landless ancestors who lived hungry for land of their own, and that when they came into the possession of land, it was the passion of their lives to improve it and beautify it for their children and children's children. "This farm has been in my family for five generations," said one of these Danish farmers when asked if he would sell his land, "and I count on its being in my family

forever." The peasant of France shows a similar and perhaps more intense attachment to the land, although much less disposition to pioneer in his methods.

Denmark is a cooperative commonwealth in which a peaceful revolution has taken place. It was accomplished by the people themselves, who were little better off to start with than average European peasants. Yet the farmers of Denmark have made agriculture a fine art and converted the raising of horses, cattle, hogs and poultry into a science, all in less than half a century. It is one of the most remarkable rural developments in all history.

Nikolai Frederik Severin Grundtvig might have been called Moses Grundtvig, for he led his people out of bondage and completely changed their destiny. He was a minister and finally a bishop in the state church of Denmark, but it was not as minister or bishop that he wrought his mighty work. Grundtvig was an educator. "What a peasant needs," he said, "is not so much technical training as mental." Education was to him the process of finding out how to live and how to share life. Moreover, this process included young and old and every phase of their activity.

The high schools of Denmark are the monument to this man whose ideas were scorned and reviled before they were accepted. Grundtvig was concerned with the peasant, and the schools he inspired were for the people. The first school was established at Rodding in 1844. Since then a hundred thousand peasant farmers have attended these schools. There are no textbooks,

no examinations, no degrees. The farmer is given a foundation for cooperative living. But "the main object of this school," said the principal of one of the largest of them, the one at Vallekilde, "is to impart to the pupils a spiritual view of life, so that they may see that there is some sense in their existence and some connection in all that happens." It is this spiritual outlook upon life which the rural billion everywhere needs at this hour, and which educators need to teach to all peoples. When it becomes a sufficiently moving force in any man's life, an effort at cooperating with other men will naturally follow.

A Substitute for Rebellion

Sometimes the earth has seemed chiefly a battle ground, something to fight on and over. No sooner does one man gain a little ground than another man tries to take it away from him, by a club, by a machine-gun, by a foreclosed mortgage, by the right of eminent domain, by decree. The land has been soaked with blood over ownership and the manner of its use. The fight grows more bitter as a few people acquire more property, and more people demand at least some property; and property in the complex modern world includes far more than land. What will end this strife? Will communism, collectivism, or socialism, will capitalism or individualism or any other social or political program or policy?

Or can religion save man from the strife? Yes, is the answer, religion can. Religion has saved man before this. Tragedy is taking place in Russia and China to-

day, where more than half a billion people are involved in the collapse of religious influence. The anti-Western-religion movement in China is spreading. In Russia the ancient church sowed the wind and the present order is reaping the whirlwind. It is easy to see where the slogan, "Religion is the opiate of the people," got its start. In Russia the practices of religion were tied up with practices of the government of the czar and the ruling classes. The underprivileged millions had little more than a mystic and colorful ritual and the recommendation to be contented with their lot. In the minds of many Russians who had suffered political abuses, the church was part of the régime of oppression; to be quite safe from a return of your trouble, you did away with the whole régime. "Down with all religions" became one of the communist cries, and church property and priests were deprived of just rights as well as of unjust privileges. In China religion has got itself tangled up in the minds of the people with the oppressive practices of the so-called Christian nations of the West.

The enemies of all religion have played up to the weaknesses in these two nations (as well as the weaknesses in our own) and used them to their advantage. The rest of us behold two nations trying to build a new order of society without the very force which has saved humanity itself. Certainly the religion of Jesus of Nazareth, truly lived and visibly applied, is radical enough to go to the roots of political and social wrong. It came out of the life of an underprivileged peasant

people, and its teachings tolerate no injustice to any man. Abraham, its founder in Israel, believed that the earth was the Lord's, and that certain portions of it had been given by divine right to the children of Israel. It was Jesus who, by his teaching and example, pointed out that the plan of God was that men were to share their possessions with one another, in a brotherhood where every human being might have his chance to grow and to grow toward God.

As we scan the field of contemporary workers among earth's rural billion, we see some who are leading the forces to establish a kingdom of God on earth which will meet the needs of men in the fundamental sense of conforming to the pattern drawn in the Sermon on the Mount. To find one of these great leaders in the Christian movement we go to one of the newer groups of Christians—Japan. For a description of both the movement and the man we turn to William Axling's account of "The Kingdom of God Campaign" in the Japan Mission Year Book for 1930: "The Kingdom of God Campaign is one of the most daring and most adventurous Christian movements that has been launched since Christianity's first introduction into Japan." Kagawa is the great soul, the religious genius around whom the movement centers, but it is by no means a one-man movement. The goal of the movement is one million Japanese Christians. But here Kagawa shows his deep understanding of the Christian program. It is not a goal of one million isolated souls that he seeks, any more than the goal of Dr. Harrison,

the medical missionary of Arabia, is to make isolated individual Christian converts out of Arabs. The goal is to establish kingdom of God ideals and the kingdom of God way of life in every relationship and in every sphere of the nation's life. In Kagawa once more we find a great spiritual leader who takes the peasants into account. The movement, as Axling writes, "has a passion and a purpose to reach the hitherto neglected classes with the gospel of a fuller, freer and finer life. The Kingdom of God Campaign purposes under God to become a renewing, revitalizing force which will lift the whole life of rural Japan to a higher and a better plane."

VII

THE CHURCH IN THE WILDWOOD

"Do NOT pay rent. Do not pay taxes. Do not pay your debts." Three years ago posters bearing these words were put up on the walls of the mission at Sun Wu Hsein, Kiang-si Province, China, by communists. Strange as they may seem on a mission compound, they served a good purpose for a time at least. In a letter written in 1928 by the missionary at this little Chinese village, we read: "This morning I saw a long string of men with spears running past our house, and soon Chiu came to me and said we had been warned to flee. I had my breakfast and started. I did not want to go, but the others would not go unless I would go with them. I went and came back in the afternoon. The men insisted on going over our house and hospital, but did no damage, for our compound wall is already decorated with communist posters." When the world program of communism reached this outpost of Christian missions in China, our missionary was marked for death, among six hundred others in the village. He escaped that death, for some reason which he does not understand, but many Christians were killed, and later the mission station, with its schools, home, church and hospital, was looted and destroyed.

There are those who think that a country church is so local, so isolated, so far out of the currents of the world's life, that none of the movements which are now sweeping across nations affect these little outposts of organized religion. But when the missionary at Sun Wu Hsein saw his mission station engulfed, he witnessed something which is going on all over the world. He witnessed an illustration of the fact that the church in the wildwood is affected by anything that affects the wildwood, or the land of which it is part, or even the world of which that land is part.

The Church and the Individual

Before we consider the church and rural society, the influence of the church upon rural civilization, let us consider what influence the church may have on personal life. "Tell me what this little mud-walled, thatch-roofed, one-room church has done for those people who are sitting on the church floor, singing, praying and bearing testimony," I once said to a missionary far in the interior of Korea. He disappeared for a few moments and came back with a bronzed-faced, hard-handed Korean farmer. It was the old story of conversion, that might have been a chapter from Harold Begbie's *Twice-Born Men.* I had heard hundreds like it in missions, camp meetings, and country churches. I could close my eyes and hear Clint Garrett back in the old Chalfant Church in Ohio tell how "Christ took my feet from the mire and clay and put them on the rock." And I knew why Noble, the missionary in charge of this

church, had wanted me to see for myself that this country church could transform individual Koreans. We went inside and joined the little group of worshipers, and presently there came a lull in the service, a hush, and in words I could not understand but with a familiar tune they all sang, "Oh, happy day that fixed my choice."

A letter reached me recently from Fukuoka, Japan. It was written by Robert Spencer and sent to hundreds of his friends in America, asking help for Christian churches in Japan in their struggle to continue their labor of transforming lives. In reading it my eye fell upon a name which has stuck in my mind since that cold, raw November day when I had gone with Spencer to a Japanese village where he was to hold a service and baptize a convert. The hour of service arrived, and a handful of Japanese entered the little church, among them a lad of sixteen. This Japanese boy had heard from a missionary the story of Christ, had accepted this new religion, and had walked fourteen miles from his village home to be baptized. As I heard the missionary slowly speak the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, Amen," I felt my heart strangely warmed, and once more I realized that the kingdom of God is within us.

Once I heard Dan Crawford tell of his twenty years spent as a missionary in Africa without one visit to his homeland. Crawford had just given to the world that classic volume, *Thinking Black*, and in it I found the story which we had heard from him by word of mouth:

"Ten years ago I passed along the edge of a field, and there was the owner toiling at the hard soil, a drought having baked the red earth like a brick. 'From the passing, a passing word' is the local proverb, so I comply with tribal courtesy, bawling across the corn field a regret that the soil is onerous and intractable. But the churlish clay has made a churlish cultivator. Back from my gruff friend comes the gruffer blasphemy, 'Yes! A hard God has hardened the soil by denying rain.'

"Ten years pass, years that see this graceless man with many a graceless anti-God growl, a hard heart blaming a hard God. And now comes another instance of 'the dramatic neatness of God's methods.' Ten years have passed, I say, and here is the same man in the same field and the same passer-by. The rich red loam is no longer refractory; two successive days of rain have soaked the soil soft, the growler's face is wreathed in smiles. 'From the passing man a passing word,' and once again I smile a remark about the child's-play hoeing is under such simple conditions. Saved and knowing it, what does he now answer, this same man in this same field to this same passer-by? 'Truly soft,' says he, 'is the soil, for the God who softened my heart also softened the hard soil; he has rained on my hard soul as well as on my soil.' "

There is a little church in northern Japan to which went a minister and his wife from a city theological school at Tokyo. One morning we found ourselves in this village, which is near Sapporo on the island of

Hokkaido, and went to the church. There we found the pastor and his wife, and the leading layman, who was the village postmaster. They had had an early morning prayer meeting for the benefit of the farmers, who had to be in their fields by five o'clock. The church program had been fitted into the needs of the farmers, and it was a program which bore upon all of those needs. How well does this thoroughly trained and highly educated Japanese answer to the type of country preacher needed in rural Japan as described by D. Norman in the Japan Mission Year Book of 1930? "There seem to be a few rural preachers who really love the soil and those who must work in it for a living. There seems to be a need of preachers who know something of farming and of improved methods, and who can talk religion in terms of the simple everyday life of the farmer; who can study in college and read books and think great thoughts, and still be unaffected and humble in life and win the hearts and influence the lives of the country youth."

Dead Churches

But the country churches of the world are not all served by rural-minded pastors nor maintained by loyal members. Thousands of country churches are either stone-dead or dying.

"I hate to see you take this church away from here." The speaker was an Ohio farmer who lived across the road from the small building which was being torn down and hauled away.

"Why?" I asked, encouraged.

"Well," drawled the farmer, "when we hunt rabbits we hole 'em up under this church, and now we're going to miss it."

A few weeks earlier I had bought this church, known as the old Wolf Creek Church, for four hundred and forty-eight dollars in a lawyer's office in the county seat, with the purpose of salvaging its material for a community house in an adjacent parish I was serving. The building had been standing only a few years, but with more people in that valley than there had been when it was erected, at a cost of several thousand dollars, it had been allowed to deteriorate and had come to be recognized as an abandoned church. In the United States there are thousands like it.

"You will notice that things look a little slow around here," remarked the janitor of another Ohio church at the close of the first service under the new pastor. "It might interest you to know that I came over the other day to open up for the Sunday morning service. I rang the bell and it came time for church, and nobody was in sight. After a while I went in and tolled the bell. Pretty soon some people arrived much excited, and wanted to know who was dead. 'Nobody in particular,' I said, 'just the church, that's all.' "

One Sunday afternoon a friend and I were visiting a community in the cotton belt twenty-five miles from Dallas, Texas. I was scheduled to preach at two-thirty at an open country church, and the only fitting scripture I could think of was, "Surely the Lord has deserted this place." The correct interpretation was,

"Surely the membership of this church has deserted it." Around the building were weeds, bushes, and a broken-down fence. Inside it the plastering hung from the roof in shreds, and the boards of the floor were loose and rickety. The organ was awry, and the pulpit was the only thing in its proper position. "I came out here one Sunday afternoon not long ago," remarked my preacher companion, "and found a screech-owl perched in broad daylight on top of the pulpit. There he sat, wide-eyed and unseeing. I wanted to take that owl back to Dallas and have him put in a museum with the significant label, 'Occupant of the pulpit of —— Church.' "

It might be thought that a collection of such churches as these could be made only in America, but this is not the case. Far in the interior of Korea I visited a little mud-walled, thatched-roof church. A farmer had stretched a line across its front and had hung his green tobacco plants up to dry. The missionary hunted up the owner of the tobacco, who was working in a near-by field. I cannot give you the conversation that took place, because it was carried on in Korean, but the gist of it was that the membership of the church had allowed it to decay and that it would have to be listed among the abandoned churches.

Churches of similar character are scattered throughout the rural world. They were built by devout and consecrated people of many faiths and maintained by sacrifice and toil. Ministers have given to them their best service, and have stayed by them and their faith-

ful remnant of membership until the bell has tolled for the last time. Often an able pastor or preacher has devoted a lifetime to such a church and left his mark upon every resident of the community. In many instances churches have died in spite of the best efforts of pastor and people. Changing economic conditions, population shifts, and other forces beyond the control of local communities have affected the churches and they have closed their doors.

Why have these country churches died? Passing over a dozen causes, including such as lie within the communities themselves, we find one possible answer in the general attitude of the world toward the rural billion. The rural people of the world are generally unknown, often weighed lightly. Rural institutions could scarcely command greater consideration than rural people themselves. The magnet of city life has drawn the leaders of the country church from fields of opportunity and service to what has been represented to be leading pulpits and outstanding churches.

Up in the Green Mountains of Vermont there is a village which has had one minister for twenty-four years. This long term does not tell the story in itself, for mere length of service is not enough to make a church successful. It is the type of minister A. W. Hewitt is that makes the Plainfield Church one of the landmarks among the country churches of the world. One day Mr. Hewitt and I were sitting on a log in one of those Vermont sugar-bushes while the sap boiled in the pans in the sugar-house. I wanted to get from this

country minister his estimate of the attitude of the preachers who leave a country church for a larger opportunity. "Why should a man of your talents and ability stay here in this tiny village in the Vermont hills?" I asked. And this was the answer:

"Why, brother, those who despise the opportunity of the rural church are blind as bats! A country pastorate gives no end of opportunity to able men who stick to the plow. I mean opportunity to exercise a deep, abiding, and vital power over the lives of men. If any minister thinks he is too smart for the country church, he has said amen to his service. I do not care who he is, Moses, Saint Paul, Michelangelo, Shakespeare, or Napoleon—he has not the gifts for the job."

When we come down more definitely to the causes of worldwide rural church decline, a large part of them may be laid at the door of church leaders who have underestimated the value of the country church and failed to understand its membership. Programs for the country have been worked out with the city as the standard. Architecture for church buildings has been made to conform to urban standards. Whereas the problems of the city church have been considered in serious conference and council, the interests of rural churches have been slighted and ignored, and occasionally even treated with contempt. Able men who have given their lives to these rural churches have been regarded as failures according to standards that rule in more conspicuous communities. No wonder a feeling of despair exists among many pastors and people who

are struggling to meet the baffling problems of rural life. The country church, the very institution which should be able to solve rural problems, is in this sense a problem in itself.

The country church is the representative of organized religion among the rural billion, an essential institution serving an essential population. Its founder was a Galilean peasant whose first disciples were farmers, fishermen, vineyard keepers, peasants. The first men to receive the early Christianity that was introduced by monks and missionaries were men of the soil, wandering tribes and herdsmen. Hundreds of thousands of churches today which number their rural constituents by the million and have yet been despised and neglected, are active in every conflict that affects the interest of the countryside. Into this important field the church has often sent untrained ministers, underpaying them, disregarding them, crushing their spirit by discrimination in countless ways, at the same time that every leader of the forces which are challenging Christianity throughout the world has been prompt to reckon with rural populations and to shape programs to win their support. The Russian Lenin showed his genius when he spoke over the heads of politicians and intellectuals to the hungry peasants of the land, and sent the skilful Borodin to China to help organize the Chinese peasants into a communistic state. Sun Yat Sen, son of a Chinese Christian peasant and leader of China's forces of revolution for years, was born in a mud hut, and spared no effort to win the peasants to

his program. Gandhi, wearing only homespun cloth as a protest against Western machine-made goods and Western industrial domination, is a major prophet of the rural billion. Such men are successful leaders partly because they know whom they lead. And yet ministers in country churches, missionaries in rural stations, mission board secretaries, bishops, and leaders of city churches, are still inclined to overlook or underrate the country field.

Leadership That Has Waked Up

It remained for a few far-sighted leaders to impress upon the whole church the importance of spurring its interest in one of earth's largest groups. The International Missionary Council met in Jerusalem from March 24 to April 8, 1928. The meeting was of vast significance, in its representative personnel, in its method of handling issues in discussion, and in its accomplishments. Out of it nothing greater has come than the new understanding of and emphasis on rural missions. In ringing words the conference called the churches to their task: "Specific attention to rural needs by missions and churches is necessary, in part because of the numbers of people involved—nearly a billion of them—and the great issues of Christian civilization at stake, but also because the rural people live apart from the centers of wealth and population, their occupations differ in many respects from those of industrial and urban places, and many aspects of their institutional and group life have no counterpart in the city. Moreover, this

great branch of mission service, in all its implications for kingdom-building, is not now sufficiently covered, either as to policies and programs or as to specially trained leadership and adequate financial support."

A space of three years is too short a time in which to estimate the results of this freshened interest in the unknown rural world on the part of the church. Some things have been done, chief among which is the survey and study of rural mission fields by experts who exchange with native churches data and views. In this group of experts none has rendered higher service than Kenyon L. Butterfield. Here is a great agricultural leader who has been president of two state agricultural colleges, member of Roosevelt's Country Life Commission, and president of the American Country Life Association. In a day when agricultural experts were concerned with doubling the production of farm products, Dr. Butterfield was stressing the human and spiritual values of rural life, and sounding forth a spiritual message among discordant economic voices. For three years as counselor to the International Missionary Council he has been going up and down the rural areas of Africa, India, China and America, studying conditions, giving his time and advice to the people he has met, and returning on occasion to the home base to report his findings.

Dr. Butterfield has said that we cannot Christianize a country "merely by persuading a few individuals here and there to be Christian, or even by placing a church in a community, unless that church seeks to make the

life of the entire community a Christian life." Here lies the limitation of those earlier churches that baptized converts or saved individuals but left them in an environment which the church did nothing to change and make Christian. An attempt to effect such change was often regarded as "secular," something entirely outside the scope of the church. Many a country church had its life smothered out by an unchristian environment it regarded as too secular to convert. As a matter of fact, as Dr. Butterfield puts it, "We must Christianize rural society to the core. The abundant life for each individual and soul, both as end and as means, is central." Then with the insight which has made him a true leader he adds, "Rural progress cannot be achieved en masse. It lies in the steady growth of the social units which compose it." Out of such conviction has come a program of rural reconstruction units in which the entire life of the selected area is lifted to a higher plane.

The following are the main objectives which appear in the published Report of the Jerusalem Meeting of the International Missionary Council as the aims of rural community development.

"1. The development of Christian character, Christian fellowship, and Christian service.

"2. Healthy living in a healthy environment.

"3. The effective cultivation of the physical resources necessary to the food supply and the sound economic development of people in the villages and in the open country.

"4. The improvement of family life through a knowledge of such home activities as the care of children, food, sleeping facilities, sanitation, and all that centers about the life of women and children.

"5. A social attitude toward neighbors which makes possible sincere cooperation despite obstacles of religion, nationality, race, color, or language.

"6. The constant recreation of personality—physical, mental and spiritual—which may be gained not only from a sound use of leisure time but from an appreciation of the beautiful, the good, and the inspiring in nature and in humanity."

Around these objectives the program of the new rural church which is to serve the needs of rural people must be built.

Churches That Are Changing Rural Life

A missionary went to a cannibal island in the South Seas and built a Christian church. Some shipwrecked sailors sighted the little building, and their shouts as they saw it were reported by the missionary: "It's all right, boys, come on, we're safe—here's a church!" Cannibals are scarce, and the particular kind of assurance felt by these men at sight of a church edifice may not be universal, but it is significant. There are wide areas in the rural world where individual life is held cheap and anything but sacred, and in all of these existence is safer with a church than without one.

When a Christian church is located on a frontier where the primitive forces of nature affect directly the

people's daily habits and necessities, its members begin to find an explanation of natural forces in the story of the Christian religion. God replaces the gods, and a loving Father supplants a capricious divinity who has to be appeased by sacrifices and offerings. The church building, with its meeting-room, its Bible, its service of prayer and song and its fellowship of kindred souls, has the effect of altering the jungle by helping men to conquer their fear of its supposed perils. To souls who look to him for the strengthening assurance of the one God, the preacher brings the divine message, "Fear not, I am with you."

Near a village church in Korea are two trees. One tree has wisps of rice hanging from its branches, and straw wound round its trunk, and to it Korean farmers bring offerings of the first fruits of the harvest. The tree stands there as a symbol of the fear of spirits, bearing in its branches the evidence of spirit worship. The other tree has a church bell hanging from a stout limb, and at intervals the sexton goes out and rings the bell for the meeting in the small edifice near by. The church stands there not only as a challenge to spirits, but as a challenge to the lives of people who had never heard the Christian gospel before the bell began to ring in the treetop.

Josefa Landela is the pastor of a church at Xitsuku, Africa. He had been a country preacher at a salary of about twenty dollars per month before he attended the Central Training School at Kambini. He prepared himself there for a larger field of church work by learn-

ing how to cultivate the soil, how to construct native huts, and how to prescribe simple remedies for physical ailments. When he finished his training he asked to be assigned to one of the villages. Landela took with him to his new post the pigs he had raised on the mission farm, some seed, and plans for building sanitary and comfortable huts. He was something of a carpenter as well as a skilled wood-carver. He found Xitsuku to be a filthy village, offering little promise in its existing condition. Selecting a fresh piece of ground across the road, he persuaded the villagers to rebuild their homes. He taught them how to grow better crops and thus escape the famine which always threatened. He chose a spot for a church and erected it. Like other native pastors, he was regarded by his people and by the Portuguese government as a petty chief, on whom it devolved to adjust differences between the government and the people, collect taxes, see that laws were obeyed, and even provide food for destitute families. There was nothing narrow about that country pastor's work of establishing peace and building a new order in rural society.

John H. Reisner of Nanking contributes our next illustration. "Hear of Pastor Chen in charge of a struggling church in a poor farming region not far distant from Nanking University. He had listened to a speech by one of the extension workers of the university, and later asked our cooperation in helping the farmers of the area he served. The rice crop on the higher fields for a number of years had been poor or had com-

pletely failed through lack of water, and the meager income of the farmers was thus still further decreased. A study of the situation showed that the land was really unfit for rice-growing, and mulberry trees were recommended. But the people knew nothing about raising mulberry trees or about raising the silkworms which feed on their leaves. Space does not permit going into the details of the three years' work of Pastor Chen and the college, of the organization of cooperative credit societies in order to borrow money to buy seventy thousand mulberry trees, of their purchase, planting and cultivation to the time when they became productive. Two years ago five of the villagers went to Nanking to learn how to rear silkworms, and last spring [1930], with the first crop of mulberry leaves in seven villages, a new industry, sericulture, was started, and is now providing for several hundred families a sure income from fields that had been failing them for so long. The church's place in the community has been strengthened, and one can easily understand why the people both in and out of the church refer to Pastor Chen as one who has the real love of God in his heart."

In our next story we see the program of Kagawa, to whose Kingdom of God Campaign we have already referred, at work in a Japanese village under one of his rural trained preachers. But to get its beginning we must go to the California countryside. "Old Abraham" is a Japanese farmer there who works his twenty-acre truck farm with his own hands, doing day after day the back-breaking labor of a truck gardener. He is one of

the food producers of the world who supports his family and helps to feed others on what he produces. For years this humble hunger fighter had been raising spinach, cabbage and other vegetables for the market. He was just an ordinary church member in his religious life until something happened. Mr. Furutani, as Old Abraham was then known, went to Los Angeles one day in 1925 to hear the world-famed Toyohiko Kagawa preach. Deeply stirred, he afterward spoke to Kagawa about his native Japanese village in Wakayama prefecture which had in it neither evangelist nor Christian. Then and there it was arranged that Kagawa was to find the evangelist for this village, and Old Abraham was to find the funds out of his twenty-acre farm. This he has done, in fat years and lean, at the rate of four hundred dollars per year. He reports that God so prospered him the first year of his giving that he was able both to support his evangelist and to buy a much needed truck for marketing his crop.

It was in August of the following year that Sotohiko Masuzaki was sent by Kagawa as an evangelist to the village from which Old Abraham had come to the United States. He was to be, as he put it, "local evangelist, and at the same time special experimenter and demonstrator of methods of rural work." He established a tiny rural settlement consisting of a room for meetings, a library, a kitchen for dyeing and carrying on other handcraft operations, a flower garden and a vegetable garden. Writing three years later from a bed of illness Masuzaki tells the story:

"In the first three years there were only four comrades, and we had all sorts of ups and downs. But now we have Sunday schools in three places, a home study club every Wednesday evening, and a Sunday service with twenty-four as an average attendance. We have over two hundred books of all varieties in the library. Many come eagerly to read them in the evenings. There are six in the young people's handcraft class, and eleven in the boys-and-girls group. They make articles which develop their creative ability and which also can be sold. We stress this craft work in order to relieve as far as possible the widespread deterioration of rural production. We have a reading club, a discussion club, and have started a local branch of the temperance association. We have lectures for students in the local agricultural school, a Bible class at eight o'clock on Sunday mornings for agricultural students, and a special worship service for them. When Dr. Kagawa visited us last June, fifteen were baptized by him, including the principal of the girls' high school, and an old lady who came in from the country after walking twenty-seven miles during the night in order to reach the service on time."

The type of village church program which is creating a new rural society is likewise in operation at Ushagram, India. Ushagram, which means Village of the New Day, in many respects resembles the village built by Landela in Africa. Ushagram is built around a school. The ideal put forward is "Better citizens, better homes, better villages," and the plan includes

"an extension supervisor who will take groups of boys and girls and teachers into near-by villages to organize health campaigns, start village schools, promote adult literacy, teach children games, inspire community singing, promote better farm and better home demonstrations and the organization of cooperative credit societies." Ushagram, in other words, is the application of Christianity to the total life of a village. Beginning with the economic needs of the Indian community, the means of subsistence of the people, effort is made to bring the village industries to a place where workers may earn a livelihood for themselves and their families without recourse to factory life. This, besides making it unnecessary for them to join the army of underpaid and frequently unemployed workers who have thronged to the cities, will upbuild and strengthen the native rural civilization. Ushagram is a thoroughly Indian village; by keeping it representative it is hoped to make it a useful example and pattern for other villages. Everything about the enterprise is simple and inexpensive, so much so that with a bit of land, creative energy, and a trained leader, it can be duplicated anywhere in India.

All such social effort by the churches, we are reminded again, is designed to Christianize the conditions under which the rural billion live. It is an effort to gear the church into all institutions and movements which influence human living. Applied to that collective group which we call the nation, it involves a Christianization of all those relations which connect

the individual and the state. The state, itself a body of individuals, owes the same duties to God that man owes. The church cannot lend its influence to any unchristian element in any institution. There have been enough examples of corrupt states using a subservient church to accomplish its purposes, to show us that humanity will finally reject subject churches. Russia will forever stand as a monumental example of the collapse that may result when improper use has been made of a church by a state.

The part the church in the wildwood will have in building a world order which is really Christian will be determined by the capacity it develops at tasks which promote good-will, brotherhood, and service to the common good. Just as we cannot be sure what the first church was like, so we cannot be sure of the type of the future church. But we believe beyond possibility of doubt that it will be a Christian church. The roadside church which harbored the rabbit warren died because it did not have at the root of its being the total welfare of every life in the community. Others of its kind will similarly pass away, and their going will be a sign of progress. We can be sure that humanity will not let many churches die which serve great human needs. If it carries out the program which Jesus made the test of a judgment day, the church in the wildwood will flourish unto that day.

VIII

THE HOLY EARTH

"What will you do on landing if you find that all your brethren who came here months ago to work among the slaves have perished?" Count Zinzendorf, on a ship approaching the West Indies, asked this question of a group of Moravian missionaries. "We will take their places," they replied.

"I want you for the pastorship of Waldbach in the Ban-de-la-Roche." It was pastor Stuber speaking to a young ministerial student, John Frederick Oberlin. "There are a hundred poor and wretched families in want of the bread of life. I do not mean to exaggerate anything, my dear Oberlin. Six months of winter; at times the cold of the shores of the Baltic, a wind like ice coming down from the mountaintops above us; the sick and dying to be visited in remote, wild places among the forests." And Oberlin, who became one of the greatest country pastors in the history of the Christian church, took Stuber's place in the mountain parish at Waldbach in 1767, and died as its pastor in 1826.

When in 1929 the mission station in South China to which we referred in the last chapter met its destruction, the missionary's son stated to me, in tones that recalled

the spirit of the Moravian missionaries: "Yes, I am going to China—to that same village of Sun Wu Hsein where the bandits destroyed my father's hospital and school and home, and killed about half of the Christian population. I am going when I finish my preparation, and I shall rebuild the mission and carry on my father's work."

From a rural missionary in southern Japan there came not long ago a letter. "Dear Friends and Fellow Workers: October opened with a period spent with brothers Kuwahara and Utsumi in the adjacent rural districts. Meetings came every night, beginning usually about nine, when the farmer's work is over, and closing at midnight or later. Dr. Kagawa is pleading with us to reach these country groups, but decreasing funds are more and more causing the centralization of our forces around city institutions. Still, it is a joy to know that the fields are white to the harvest, even if we are not able to work much in them. It is rumored that our family is to be the third one dropped from the missionary field on account of a cut in funds. After a serious accident in my childhood, I received my appointment directly from God, so no small hindrance will keep me out of Japan." These words tell a story of tragic curtailment of missionary support which staggers the imagination. No one will take this man's place in Japan, for he will stay.

From the far corners of the rural world come urgent calls for help, covering every type of field, voicing every variety of need. The Moravians heard these calls and took ship to the West Indies to replace their fallen

fellow servants; Oberlin accepted the pastorate of Waldbach from the hands of Stuber; that youth on his way to China will continue his father's work. There are gaps in many rural fields and in many forms of rural service. Who in this generation will step forward and say, "We will take their places"?

This is our world. In the past, other generations had possession of it; tomorrow others yet unborn will claim it as theirs; but today it is our own. With two billion fellow-mortals we share the earth, rich and poor, wise and foolish, sick and well, at peace or at war, hating or loving, lying and tricking or being straight and sacrificing—in a word, a strange variety of beings living in a complex network of relations. Our world is so small in its span of communication, and even in the distance between its uttermost points, that we have become a neighborhood almost within speaking distance across the fence. In this book we have been considering that portion of the world's population which has been generally termed rural; we roughly halved the total population in order to encompass what we chose to term the rural billion for purposes of special consideration. The world, however, is one. We do not seek to build up a rural civilization as a thing apart; the good of mankind everywhere is our concern. It is because we are, in this sense, world citizens, that we would strive to secure for rural populations rights, privileges and opportunities equal to those accorded populations not rural. The fact that millions of people labor in open country far from neighbors, or in villages remote

from those centers of population whose very numbers make certain advantages possible, is no reason why they should be deprived of a full and wholesome life. No accident of birth, no given occupation, no circumstance of race or nation, should bar any individual from enjoying the common wealth of the world and sharing its opportunities for abundant life.

"Let's Get Acquainted"

Since we have so much in common and are neighbors, let us agree to try to know each other better. It is unthinkable that great groups of people, living in a world of common problems, of interdependent production and consumption and interdependent buying and selling, listening in to one another's conversations on the air and sharing experience in a thousand untold ways, should be strangers to one another. "Meet the rural billion." From the opening sentence of this book we have been trying to present the needs of the farmer, his way of life, his enormous contribution to society, and the peril to all of us if he is neglected; and with the farmer we have included many who share in some degree his life on the land.

By way of coming into touch with rural people, try getting acquainted with your butter and egg dealer, your greengrocer, the huckster who shouts "Fresh vegetables" at your door. As you ride along the highway or walk across the countryside, take thought of the man who plows in the field or sells garden truck at the roadside stand. Consider the food upon your table and

discover its price, not in cents but in toil and hardship. Give a thought to the injustice done to boys and girls who crawl on hands and knees in the beet fields across damp loam and pull weeds with hands that should fondle a toy. Measure the spread between the price of a quart of milk delivered to your door and the price paid the dairyman at his door for the same quart. Humanize this problem in arithmetic: if it costs the farmer ninety-four cents to produce a bushel of wheat which sells for sixty-five cents, how long will a calico dress last the farmer's wife? Before the urge to help the rural billion overpowers you, get a few facts well in hand. Fortunately there are food producers in every section of the world, and it is easy to get data. If the half-starved children of China are beyond your immediate reach, visit some family in village or open country and test the water in the well, or count a few of the flies, or try eating a few roots, as the people in Arkansas have had to do when drought has left thousands starving. Find out what farm relief means. Learn how a tariff operates. Inquire into the differences in farm labor conditions in Russia and in the Tennessee mountains.

The kind of acquaintance which enables anyone really to understand the rural billion comes most often and most readily by sharing their life. There are no reference books in research libraries where the kind of knowledge can be got which will lead you into the inner shrine of rural life, where the great souls who have led their world have found the secret. One and all,

they have had to live their way into this acquaintance. To the person who knows Chinese the cry, "*Sien Seng, O Li Liao, banzu, banzu!*" means "Master, I am dying of hunger, I am starving to death, help me, help me!" Be on the watch for this cry. Or follow a Red Cross worker up a trackless road with food for an American family: "Yes'm, we're bad off, but they say there's folks up the crick that's worse." So "up the crick" goes the worker with relief, and finds families huddled together on the floor, sleeping on leaves, some roots dug out of the woods and a few stunted turnips all they have to eat. Can you feel the whip-lash of Africa's oppressed, who live in what, for softening and anesthetic effect, are called "conditions analogous to slavery"? Can you sense the depression of a family whose farm, livestock, and household goods have all been lost to some mortgage holder who has charged a rate of interest against which they have been helpless to protest? Back of much of the suffering of rural people is an inadequate system of credit which results in usury and exploitation. We can never understand the inner feeling of rural life until we can enter sympathetically into the experience of the farmer who, in spite of every hardship and misfortune, can look upon the soil with the spirit of that Ohio farmer who said, "I love this earth; it speaks to me, it feeds me, it is beautiful."

The Unfinished Earth

Once more we reflect upon the soil itself. To a large extent the nature and character of the soil on which

men dwell determines the type of their institutions. As far as we have gone in time, we have only scratched the surface of the soil. New foods, new plants, new animals, almost a new earth may yet be created. If we expect to survive on our present natural resources, we will have to learn how to take care of the soil and conserve its priceless elements. Man has so often abused the top soil which produces his food that it is a miracle that enough still remains to feed the race. Were nature not so bountiful, he would long since have paid the penalty in hunger and physical want. As it is, he appears bent upon destroying, without regard to his own ultimate good, all her lavish resources.

Among such resources beauty is one, and it fares hardly whenever its destruction serves man's commercial advantage. Gaunt, naked and gullied hillsides cry aloud their condemnation of this ruthlessness of man. He builds a dam above a waterfall or diverts a stream until a fraction of its original semblance remains. He stretches his high tension wires from tower to tower across the bones of trees. He cuts a gash in the hills and levels the palisades. He scars the landscape with glaring signboards. He invades a valley with factories and mills, letting loose smoke and gases which sear and shrivel vegetation. He builds towers in cities that cut off light and sun, and multiplies engines that make air impure for his own breathing. He heaps refuse from mine and mill in piles about the countryside, and empties it into lakes and rivers until they are turned to sewers of pollution. His ruling passion appears to be

commerce for profit at nature's cost. The remaining redwoods of California and such forests as the Tetons in Wyoming would long since have disappeared had not a few citizens struggled to protect them, through government grant or public gift, against their fellow-citizens' unceasing greed.

Man has, however, been a builder as well as a destroyer. This earth is beautiful not alone where man has left it untouched, but also where he has lent his labors to enhance it. The well-tilled soil, the waving wheat and rustling corn and terraced rice fields, the orchards laden with blossoms and with fruit, are enchanting vistas which man has helped to bring into being. After he has removed the trees and stones from the soil, he has planted crops in the clearing, tough-rooted plants and cover crops that hold the soil fast. When the rain has washed the top soil away, he has once more scratched the surface and furnished foothold for another crop. He has terraced the hillsides and made tier upon tier of vines and rice. He has drained swamps, and by irrigation made the desert blossom as the rose. By grinding rock and spreading it upon the ground he has performed the miracle of turning stone into bread. A man thus at work is helping to create a holy earth.

The farmer is the man who comes closest to the soil. If he is a real farmer, he is its most faithful guardian. Liberty Hyde Bailey, a rural philosopher who has long preached the gospel of the holy earth, has with deep insight declared, "I never knew a farmer or a gardener

who did not like to work in the soil: or if there is such a one, then he is not a farmer nor a gardener. For tillage is not alone the opening and the stirring of the soil, it is the beginning and the nurture of new generations. The soil becomes personal to a man." And this high calling is open to all who can qualify as partners in it with God and humanity.

Rural World Builders

We have presented as recognizably as we could the rural billion. Many familiar faces have passed before our mind's eye. If anyone's horizon has been lifted until it takes sight of the rural world, the writer's main purpose has been fulfilled. Without doubt there are some among those who have been reading these pages who are already engaged in work which bears directly upon the solution of some of the problems raised. Whether readers not so engaged can actually "feel" the rural world depends upon their background and contacts and temperament. The writer ventures to hope that there are some who would like to join that long procession of rural world builders which has wended its way through the centuries until it has penetrated the uttermost parts of the earth, and it is for them especially that he has written this book. Every page of the book is missionary in motive and purpose. Behind the scenes there crowd the faces among the rural billion which the writer himself has seen. Some are pinched with gnawing hunger, others are pale with some deadly disease. The aspect of women digging

ditches in the rice fields is a haunting memory. From the brown Korean hillsides echo the shouts of thousands of farmers in bloodless rebellion, "*Manzei!*—Korea forever!" Funeral processions dolefully threading their way through Oriental villages start up an unforgotten dirge, the dirge of death without hope. Each thoughtful reader will have his own experiences, his own convictions, out of which the driving force of his sympathy will come.

"*Cruce et aratro*"—By the cross and the plow. Once more the motto of the Benedictine monks challenges us. There are throughout mission fields about a hundred agricultural missionaries at work. Some are teaching, some are demonstrating efficient methods of farming, some are acting as administrators in agricultural schools. Because their number must of necessity be kept so small, and because the program on the field is expensive, only men of the most thorough training and the most promising skill in teaching or demonstrating can be used. Always these men go to a field under the support of a mission board and must qualify both as agriculturists and missionaries. For more than ten years the International Association of Agricultural Missions has been emphasizing and interpreting the need for rural mission service. Conferences and meetings have been held in universities for consideration of the opportunities open, and the leaders of boards and societies have been called together at frequent intervals to consider mission problems and opportunities in rural fields. And agricultural missionaries and leaders in both

agriculture and missions have rendered a great service through this organization.

The extent of the medical missionary work that may be done among the rural billion in these days depends largely upon what hospital facilities are afforded by rural areas. The tendency is toward the centralization of medical missions in schools for the training of native doctors and nurses. Some rural hospitals are open to doctors who have been prepared according to the high standards of mission boards for medical service. There is also the work of the medical foundations and public health agencies which promote health and sanitation and the sort of research among whole populations which seeks to remove the causes of disease. Into this field a certain number of selected physicians, nurses and health workers go year after year, but their number is totally inadequate for the work that requires to be done.

Educational missions among rural people is as old as the missionary program itself. Illiteracy has always been fought by the missionary, and the teacher has been an essential missionary agent. Many of the mission schools have been of the most primitive type, in which little more than the three R's has been taught, but as long as illiteracy remains, there will be need for such schools. Far beyond this primitive and elementary program, there have been developed colleges and universities on the mission field. There are in addition specialized rural schools of which Moga, Kambini, Ushagram, and Allahabad Agricultural Institute are

illustrations. These schools seek to fit their students for rural life in all its relationships and phases. The teachers in them know rural life and have a sympathy with rural people which enables them to understand the environment out of which the student has come, and to which he is planning to return. A few educational pioneers are required for these schools, and opportunity for the reorganization of rural education under Christian auspices is open to such.

One of the chief tasks of mission schools is that of training leaders for organized religious work in rural communities. These leaders within their parishes must be teachers, preachers, advisers, and all things to all men.

The newer churches on the mission field must be buttressed and stabilized by workers from the older churches, and here there is opportunity for persons who have an aptitude for understanding the people and their religious background. The itinerant missionary who travels from village to village has long been a familiar figure in mission lands. The work of this "general practitioner" on the mission field is far from finished. By this type we mean the man or the woman who introduces Christianity to small groups by preaching, by teaching the Bible, by holding round-table conferences, by pioneering in many new fields and among unreached groups. Increasingly this kind of missionary activity involves close cooperation with the younger churches that have grown out of the work of missions in past generations. In many instances they are now able to assume large responsibilities for the planning

and direction of the Christian enterprise among their own people.

All of the rural missionaries whom we have just classified we would call selected candidates, few in number and high in ability. Many are called but few are chosen for this type of service, and there can be no good objection to this process. A cry of distress does not imply that everyone who hears it can relieve it. If a poor swimmer tries to rescue a drowning man, there will be two drowned instead of one. Not everyone who feels the weight of the world's woe can lift it in an expert way, though he may always do what he can.

Everybody's Business

The work of building a more Christian civilization will not be done by professional missionaries or churchmen alone. It is everybody's business. We can never hope to make the earth holy or Christianize rural society to its core through the work of a few thousand scattered missionaries, some of whom we have already left to fight like a lost battalion, cut off from reinforcements and deserted as if they were dead. The letter from Japan which was quoted in the opening section of this chapter is only one of thousands that have come from missionaries to tell of the disastrous results of cuts and curtailed forces. Many givers in the home churches seem to believe that they should stop contributing to missions because some of the peoples ministered to have been unfriendly to missionaries. We might recall that the history of missions shows few instances where mis-

sionaries have been urged by non-Christian peoples from the beginning to preach the gospel of Christ; only persistence has accomplished this. Furthermore, the talk of self-support among newer mission churches has its limitations. When a child in the home takes its first few faltering steps alone, the wise parent stands near by. When a boy brings home a dollar he has earned, the wise parent does not say to him, "You are ready now to make your own living." Nor can continued support be conditioned upon acceptance of dictation or even oversight on the part of the home church. The old theory that he who pays the piper should call the tune will not hold. This brings a test, certainly—the test of whether we are sufficiently Christian to give without making the condition that we shall control policy, organization or personnel.

There is need for reeducation as to the missionary purpose through the program in the church at home. The only giving which will be maintained and which has any chance of becoming adequate is the giving based on intelligent study. The miracle of missions is that people do give so much who know so little about conditions existing in the world and about its need of Christianity. Such knowledge does not come over the radio in bedtime stories nor out of crossword puzzles. It comes as other knowledge comes—from a close and open-minded study of the facts at hand and an effort to secure facts at present out of reach. It is to this study we invite you who read these pages. The machinery for it is available in most churches.

It is set down in a musty volume of church history that "Christianity was carried through Italy and the Roman Empire largely by the unordained Christians who commended their faith by their daily lives and their words." If the selected tasks are being attempted by others, does this cancel your own missionary obligation? The final victory of Christianity will be won by that non-commissioned, humble, unadorned and unordained company in every walk of life who commend their faith by their daily lives. Upon them hinges the outcome of missionary effort in this and every generation and land.

Finding the Hidden Resources

Let no one think that missionary service and missionary living are easy. Leaders and followers alike have need of spiritual resources which will hold them steadily to their purpose through the long hours, days and years. Few have the power even to begin high tasks, and fewer still have the power to go on and on until they or the tasks are finished. But there is a Source for the power we must have if we are to build a civilization which is Christian to its center.

Man has always sought to enlist his gods in his enterprises. From food gathering to fighting, his activities have been symbolized in performances of worship and burnt offerings. History reveals how men and nations have coveted the power which religion is seen to bring. Man has long been on the quest for power which will enable him to master himself and his environment.

There is an ancient myth of the Greeks that ascribes some secret strength as passing from Mother Earth to her son. It tells of an exploit of Hercules in his encounter with Antæus the wrestler. Whenever Hercules forced his opponent to the ground, Antæus would draw strength from Ge, the earth. Hercules, discovering this, held his opponent high in the air in order to deprive him of his earth-given strength. There may be a relevant truth for us to deduce from this—that man has in one sense lost strength by detaching his life from the land.

Many have found spiritual power through contact with a natural environment. One of the foremost among the world's geologists had a soul-awakening experience on the rim of the Grand Canyon of Arizona when, remaining alone for hours, the awe and grandeur of this canyon swept over him. It may have been a similar conviction of the spirit that took hold of Scott Lozier, Ohio farmer, when, trudging up from the cornfield one evening, he turned to the setting sun, bowed his head, and said to his companions, "It sometimes seems to me that a farmer can come a bit nearer his Creator than anyone else can."

Somehow we must get hold of these hidden forces of renewal in nature if we are to make our way against the heavy odds of the machine-made life around us. There are resources which might be ours for the effort made to capture them. Before us flashes a great hope that there will indeed evolve upon this earth a race of supermen—not men of surpassing physical prowess or

of transcendent intellect, but giants of the spirit who will build God's kingdom of brotherhood on earth.

Our world is the present world; the present opportunity is all we have; we cannot wait for the coming of a super-spirit, we need spiritual power here and now. We will never get it merely by high resolve, nor by the study of the lives of great men, nor by feverish service. There is no better process recorded than that which John Frederick Oberlin used through the long years of his country ministry at Waldbach. In a little biography of this trail-breaker of the country ministry we find the record of a "Solemn Act of Consecration of himself to God, written by J. F. Oberlin, on the first of January, 1760." From this long covenant we quote a few lines which explain how Oberlin was able to stay on at Waldbach in the face of bitter physical hardship and relentless opposition: "Suffer not the things of earth to exercise dominion over me, but let me, during the short space of life, live only to thee. I place myself unreservedly in thy hands, O God, for the disposal of every event which concerns me. Thy will be done, not mine."

Once more let us visit a land made holy by the Christ of the countryside. This time we are in search of those hidden resources which we must have if we are to make all lands holy. We visit the hill outside the city gate and mingle with those who stand around the cross, discouraged and defeated. The disciples have not yet got hold of the hidden power which is to send them across seas, into the territory of savage tribes, and before the presence of corrupt rulers, to establish a new religion

that shall redeem individuals and turn social systems upside down.

"And, behold, two of them were going that very day to a village named Emmaus . . . and Jesus himself drew near and went with them." What a world of hidden meaning is in that simple narrative! It was then that something happened to those two disciples. "And they rose up that very hour." Until that moment they had been sustained by the personality of a living leader. Now they had come under the shadow of a cross which had not yet become the sign of a conquering faith. Then came the journey to Emmaus, and they found the hidden power as they walked along a country road. The men who go into the villages of the world to change them do so with joy and readiness, their hearts burning within them because He has talked with them by the way.

A BRIEF READING LIST

BEHIND MUD WALLS. Charlotte V. and William H. Wiser. Richard R. Smith Co., New York. 1930. $1.50.

CHINA'S REVOLUTION FROM THE INSIDE. R. Y. Lo. Abingdon Press, New York. 1930. $2.00.

CHINESE FARM ECONOMY. John Lossing Buck. University of Chicago Press, Chicago. 1931. $5.00.

CHRIST COMES TO THE VILLAGE. Mary Schauffler Platt, ed. Central Committee on the United Study of Foreign Missions, North Cambridge, Mass. 1931. Cloth 75 cents; paper 50 cents.

CHRISTIAN COUNTRY LIFE MOVEMENT, THE (CHINA). Fuliang Chang. National Christian Council of China, 23 Yuen Ming Yuen Road, Shanghai. Pamphlet, 20 cents.

CHRISTIAN MISSION IN RELATION TO RURAL PROBLEMS, THE. Vol. VI of the Report of the International Missionary Council, Jerusalem, 1928. International Missionary Council, New York. $1.25.

CHRISTIAN MISSION IN RURAL INDIA, THE. Kenyon L. Butterfield. International Missionary Council, New York. 1930. 65 cents.

Note.—This book contains a report of Dr. Butterfield's visit to India in 1929-30. A similar report covering his visits in 1930-31 to the Philippine Islands, China, Japan, and Korea will be available through the International Missionary Council in the autumn of 1931. The Council has also initiated a rural study in Siam, report of which will probably be available in the winter of 1931-32.

Christianizing Economic Relations. National Christian Council, Shanghai, China. 1927.

Clash of World Forces, The. Basil Mathews. Abingdon Press, New York. 1931. $1.50.

Denmark: A Cooperative Commonwealth. Frederic C. Howe. Harcourt, Brace & Co., New York. Out of print. Available in libraries.

Farm Life Abroad. E. C. Branson. University of North Carolina Press, Chapel Hill. $2.00.

Farmers of Forty Centuries, or, Permanent Agriculture in China, Korea, and Japan. F. H. King. Harcourt, Brace & Co., New York. 1927. $3.50.

Food Products from Afar. E. H. S. Bailey and H. S. Bailey. Century Co., New York. 1922. $3.00.

Fourteen Experiments in Rural Education. A. B. Van Doren. Association Press, Calcutta. 1928. Rs. 2.

Gospel and the Plow, The. Sam Higginbottom. Macmillan Co., New York. $1.00.

Green Rising, The. William B. Bizzell. Macmillan Co., New York. 1926. $2.00.

History of Agriculture in Europe and America, A. N. S. B. Gras. F. S. Crofts & Co., New York. 1925. $3.50.

Holy Earth, The. Liberty Hyde Bailey. Macmillan Co., New York. 1917. $1.50.

Humanity Uprooted. M. G. Hindus. Jonathan Cape and Harrison Smith, New York. 1931. $3.50.

Hunger Fighters. Paul H. de Kruif. Harcourt, Brace & Co., New York. 1928. $3.00.

Indian Neighbors. M. L. Christlieb. Student Christian Movement, London. 1930. Available through the Missionary Education Movement, New York. 80 cents.

KOREA: LAND OF THE DAWN. James Dale Van Buskirk. Missionary Education Movement, New York. 1931. Cloth $1.00; paper 60 cents.

MICROBE HUNTERS. Paul H. de Kruif. Harcourt, Brace & Co., New York. 1928. $3.50.

NEW SCHOOLS FOR YOUNG INDIA. William John McKee. University of North Carolina Press, Chapel Hill. 1930. $4.50.

PRINCIPLES OF RURAL-URBAN SOCIOLOGY. P. A. Sorokin and C. C. Zimmerman. Henry Holt & Co., New York. $4.50.

ROVING WITH THE MIGRANTS. Adela J. Ballard. Council of Women for Home Missions and Missionary Education Movement, New York. 1931. 50 cents.

RURAL CONDITIONS AND SOCIOLOGICAL PROBLEMS IN SOUTH AFRICA. Report of Dr. Kenyon L. Butterfield. Carnegie Corporation, New York. 1929. Free.

SEEN AND HEARD IN A PUNJAB VILLAGE. Miriam Young. Student Christian Movement, London. 1931. 5/—.

SMALL-TOWN MAN, A. Mary Austin. Harper & Bros., New York. $2.00.

SOCIAL ASPECTS OF FOREIGN MISSIONS, THE. W. H. P. Faunce. Missionary Education Movement, New York. 1914. Out of print. Available in libraries.

SOCIAL WORK OF CHRISTIAN MISSIONS, THE. Alva W. Taylor. Foreign Christian Missionary Society. 1911. Out of print. Available in libraries.

SOME MEXICAN PROBLEMS. Moises Saenz and Herbert I. Priestly. University of Chicago Press, Chicago. $2.00.

SONS OF THE EARTH, THE. Kirtley F. Mather. W. W. Norton & Co., New York. 1930. $3.50.

STEEPLES AMONG THE HILLS. A. W. Hewitt. Abingdon Press, New York. $1.75.

Story of Agricultural Missions, The. Benjamin H. Hunnicutt and William W. Reid. Missionary Education Movement, New York. 1931. $1.00.

Story of John Frederick Oberlin, The. Augustus Field Beard. Pilgrim Press, Boston. 1909. $1.25.

Thinking Black. Dan Crawford. George H. Doran Co., New York. 1912. Out of print. Available in libraries.

Treasures in the Earth. Fred Hamlin. Missionary Education Movement, New York. 1931. Cloth $1.00; paper 75 cents.

Walden. Henry D. Thoreau. Any edition.

Leaders' Materials

Two pamphlets are available on the general theme of this book for the use of study and discussion groups. They may be secured from denominational literature headquarters or from the publishers.

(1) Leaders Manual for Adult Groups Studying Christianity and the Rural Life of the World. Ralph S. Adams. Missionary Education Movement, New York. 1931. 25 cents.

(2) Young People's Course on Christianity and the Rural Life of the World. Roy E. Burt. Missionary Education Movement, New York. 1931. 50 cents.

INDEX

Africa: rural population of, 6; superstition in, 11; agricultural improvement in, 45; agricultural mission schools, Old Umtali, 70–73, Kambini, 73–77; example of missionary help, 88; Rockefeller Foundation in, 97; Xitsuku, 137-138
Agricultural and Horticultural Society of India, 46
Agricultural missions and missionaries, 39, 45, 48*ff.*, 71*ff.*; requirements for, 153
Allahabad, Agricultural Institute at, 60, 154
Allen, Judge Florence, quoted, 20
Ambala: mission hospital at, 90; health pageant at, 94
America, comparative size of farms in, 7; *see also* United States, South America, Mexico
American Country Life Association, 134
Anderson, Dr., 83
Annals of British Peasantry, 106
Arabia, work of Paul Harrison in, 101, 121-122
Arcot Mission, 50
Austin, Mary, quoted, 26

Bacon's Rebellion, 116
Baillie, Joseph, 58
Ball, John, quoted, 105
Begbie, Harold, 124
Benedictine monks, 39, 153
Bliss, Dr. Edward L., 51
Bolshevism, 112*ff.*
Borodin, 132
Brazil, 49
Buck, J. Lossing, 58
Buddha, 37
Burma, "Rice and Religion in," 55*ff.*
Burnett, John, 53
Burroughs, John, 13
Butterfield, Dr. Kenyon, L., 3, 134

Carey, William, 45
Carleton, "The Wheat Dreamer," 46-47
Carroll, James, 99
Carter, Ray H., 78
Case, Brayton C., quoted, 55
Cassius, Spurius, 105
Cattaraugus Co., N. Y., 96
Central Training School, Kambini, 75, 137
Chen, Y. G., 59
Chinese National Association of the Mass Education Movement, 68, 96
China: comparative size of farms in, 6; Francis Xavier's desire to enter, 44; cultivation of potato in, 45; famine in, 57; Famine Fund Committee in, 58-59; new simplified language in, 66; increasing literacy in, 67; sanitation in, 97; farmers' unions in, 108; anti-Western-religion movement in, 120; communism in, 123; Borodin in, 132; *see also* Rural missions

Chow Ming I, quoted, 59
Christianity and rural problems, 23, 34 *ff.*, 131 *ff.*, *see also* Jesus
Churches, rural, *see* Rural churches
Civil War, 116
Clark, Francis O., 55
Columba, 41
Commission on the Employment of Children, Young Persons and Women in Agriculture, 106
Communism, 123; *see also* Russia
Confucius, quoted, 19
Country church, *see* Rural churches
Country church decline: in Ohio, 127; in Texas, 128, in Korea, 129; cause of, 130
Crawford, Dan, 11, quoted, 125
Curriculum for agricultural schools, 76

Delhi, 2
De Kruif, Paul, quoted, 46, 93
Denmark: farm problem being solved in, 117; peasant high schools of, 118
Drought, description of in New York *Times*, 10
Dutt, Harry, story of, 61

Economic conflict as affecting rural life, 17 *ff.*
Educational missions, ch. IV, 154

Family, rural: defined, 19; lack of medical facilities for, 84; needs and problems of, 144 *ff.*
Famine: in China, 57; prevention program of University of Nanking, 57; in Africa, 74
Farmers' Institutes in Korea, 54
Farming, *see* Agricultural and Rural topics
France, Anatole, quoted, 19
France, agrarian troubles in, 106
Francis of Assisi, 42; quoted, 43
Frazer, Sir James George, 86

Gaziantep, 50
Gandhi, Mahatma, 37, 109-110, 133
Germany: peasant revolt in, 107; present rural unrest in, 107
Gracchus, 105
Grand Canyon of Arizona, 159
Grundtvig, Nicolai Frederik Severin, 118

Haiju, Korea, 89
Hall, Dr. Sherwood, 89
Harper, Arthur E., 78
Harper, Irene Mason, 77
Harrison, Paul, quoted, 101, 121-122
Health work: close relation to religious work, 21; "on the back roads of the world," 85 *ff.*; tuberculosis in Korea, 89; "Scientific Cause-Seekers," 91; pageant in Ambala, 94; demonstration in Cattaraugus Co., N. Y., 96; preventive, 96 *ff.*; agencies, 154
Hercules, 159
Hewitt, A. W., 130
Higginbottom, Sam, quoted, 60–63
Home and Community Conference, 20
House, John Henry, 80
Howard, Estella, 71
Howard, Herbert, 71
Hunnicutt, Benjamin H., 49

India: comparative size of farms in, 6; Francis Xavier in, 44; Friedrich Schwartz in, 44; Ag-

ricultural and Horticultural Society of, 46; shipment of chickens to, 50; Sam Higginbottom in, 60; illiteracy in, 65; Moga, 77–80; lack of medical facilities in, 90; Ushagram, 141
International Missionary Council, 89, 135; *see also* Jerusalem Meeting
Iowa State College, 50
Isaiah, quoted, 104

Japan: Francis Xavier in, 44; Kagawa in, 121; early prayer meeting for farmers in, 127; letter from missionary in, 145
Japanese Mission Year Book, 127
Jerusalem Meeting, statements of, 3; on preventive medicine and welfare work, 89; on objectives in rural development, 135
Jesus: a man of the countryside, 23 *ff.*; understood struggle for existence, 29; religion of, 34; a man of peace, 37; importance of healing to, 91; teaching of world brotherhood by, 31, 120; made service the test, 143; *see also* Christianity and rural problems
Job, quoted, 14
John the Baptist, 38
Jumna River, 61

Kagawa, Toyohiko: Kingdom of God Campaign, 121; program of at work in Japan, 145
Kambini, Central Training School at, 75 *ff.*, 137, 154
Kharkov wheat, 46
Kingdom of God Campaign, *see* Kagawa
Koch, Robert, 92
Kongju mission, 54
Korea: facts about agriculture in, 54; Y.M.C.A. in, 55; Wonju, 83, tuberculosis in, 89; church influence in, 124
Kwantung, discontent in, 108

Landela, Josefa, 137
Lavras Agricultural College, 49
Lazear, Jesse, 93
League of Revolutionary Peasants, 107
Leeuwenhock, 93
Lenin, 132
Livingstone, David, 45
Lo, Dr. R. Y., quoted, 108
Lozier, Scott, quoted, 159
Luke, quoted, 28

Machinery, farm, 8
McKee, William J., 82
Maitland, *Story of the Monks*, quoted, 42
Mall, Labhu, 80
Markham, Edwin, quoted, 26, 108
Marlatt, Dr. Earl, quoted, 46
Masuzaki, Sotohiko, quoted, 140-141
Medical missions, ch. V, 154
Mexico: socialized rural schools in, 69; revolution in, 111
Micah, quoted, 104
Microbe Hunters, 93
Milbank Memorial Fund, 96
Millet, François, 102
Missionary education, vital need for, 157
Missionaries, rural: John as first, 38; early, 41 *ff.*; agricultural, 39, 45, 48 *ff.*, 137-138, 153; medical, 87 *ff.*; educational, ch. IV, 154; *see also* Rural missions
Missions, *see* Rural missions

Moffat, Robert, 45
Moga, 77–80, 154
Mohammed, 37
Monasteries, 39
Moravians, 145
Mt. Zion, Ga., 70–73

Nana Kru, Africa, 88
Nature: fear of, 11; conquest of, 12
Nathaniel, 27
Nazareth, 26, 27
Noble, 64
Norman, D., 127
Norton, Dr., 89

Oberlin, John Frederick, 144, 160
Obregon, 111
Old Umtali, 51, 70
Overproduction of food, 47

Pasteur, 93
Peasant revolts, 104 *ff.*
Pence, Harold T., quoted, 50
Pittman Center, 53
Plato, ideas of on land ownership, 105
Portuguese settlement, Xavier in, 44
Priestly, Herbert I., 69
Punjab Mission of the Presbyterian Church in the U. S. A., 78
Pyinmana, 56

Rea, Julian S., 73 *ff.*
Reed, Walter, 93
Reisner, John H., 58, 138
Roberts, George A., 51; quoted, 52-53
Rockefeller Foundation, 97
Roosevelt's Country Life Commission, 134
Ross, Prof. E. A., quoted, 111
Rothamsted Experimental Farm, 12
Rural centers, *see* Rural missions
Rural churches, ch. VII
Rural missionaries, *see* Missionaries, rural
Rural missions, 49–63, 76, 81, 123, 146, 149; *see also* Missionaries, rural
Rural situation, the, ch. I
Russell, George (Æ), 9
Russell, Sir John, 12
Russia: Carleton brings wheat from, 46; land experiments in, 112 *ff.*; collective farming in, 114; collapse of religious influence in, 120; improper use of church by state in, 143

Sabatier, 43
Saenz, Moises, 69
St. Patrick, 41
Salonica, 80
Sapporo, 126
Schwartz, Friedrich, 44
Sericulture, 139
Shaowu mission, 51
Shaw, A. E., 78
Small-Town Man, A, 26
Smith, Theobald, 93
Smoky Mountains, 53; "Dr. Tom of the Smokies," 100
Soil: bacteria in, 12; value of top soil, 15; productivity of and effect on nations, 16; use and abuse of, 149-150; farmers' love for, 149, 152
Some Mexican Problems, 69
South America: rural population of, 7; agricultural school in, 49
Soviet government, 114; *see also* Russia
Spencer, Robert, 125

Starabelsk, 46
Strong, Anna Louise, 114
Stuber, Pastor, 144
Sun Wu Hsein, mission at, 124, 145
Sun Yat Sen, Dr., 109, 132

Thessalonica Agricultural and Industrial Institute, 80
Ting Hsien County, health program of, 96
Travancore, Xavier in, 44
Tuberculosis: in Korea, 89; work of Koch, 92
Turkey: cultivation of potato in, 45; agricultural work at Gaziantep, 50

Umbria, 43
Ulfilas, 41
Union of Soviet Socialist Republics, 112; *see also* Russia
United Church of India, 78
United States, farms and farmers in, 7, 8, 115-116
University of Nanking, 58; report of president of, 59
University of Peking, 58
Urdu, 80
Ushagram, Village of the New Day, 141, 154

Vallekilde, 119
Villages, 6, 7; migration from, 8

War: characteristic of primitive society, 17; modern economic, 17–19; the way out of, 37, 119 *ff.*; *see also* Peasant revolts
Washington, George, 115
Willebrord, 41
Williams, Walter B., 88
Williams, 54
Wollstein, Prussia, 92
World warfare against disease, 96

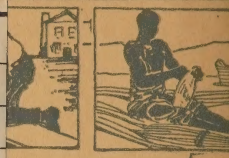
Xavier, Francis, 44
Xitsuku, Africa, 137

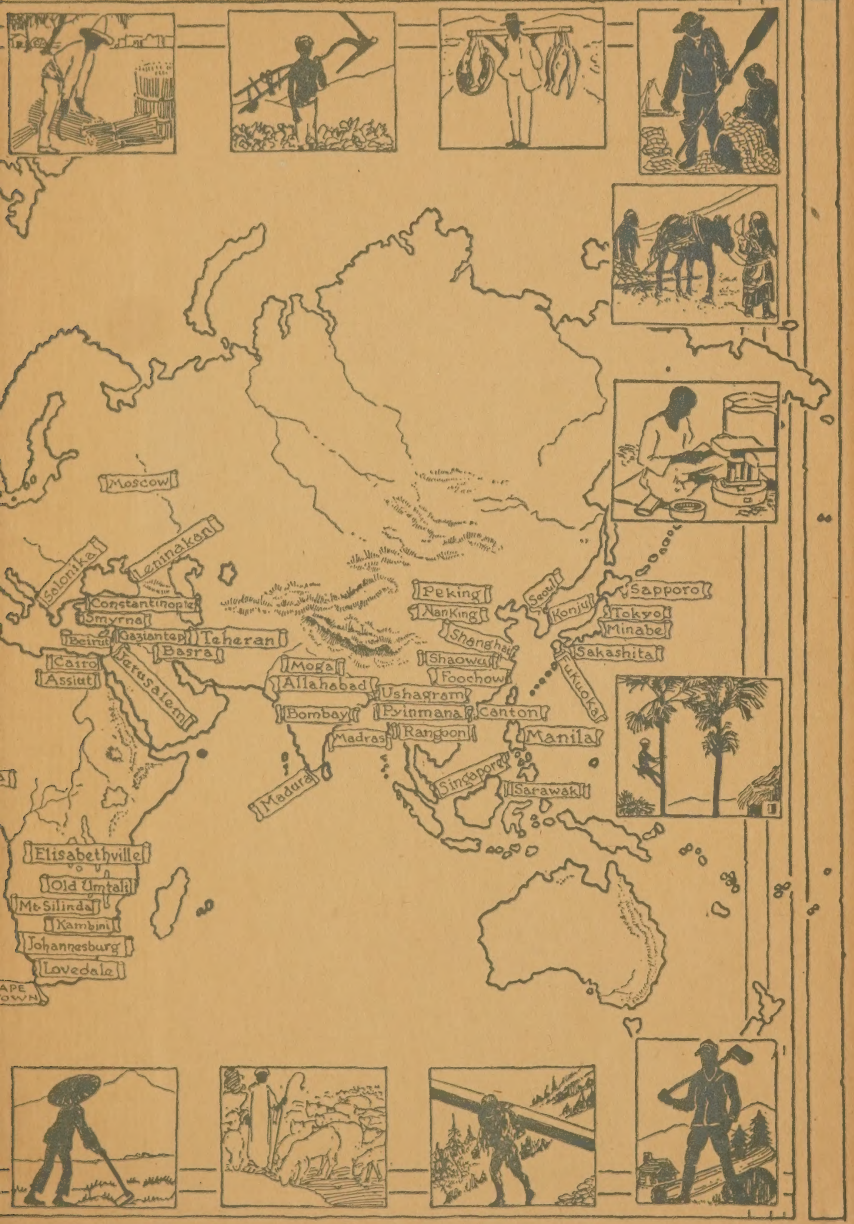
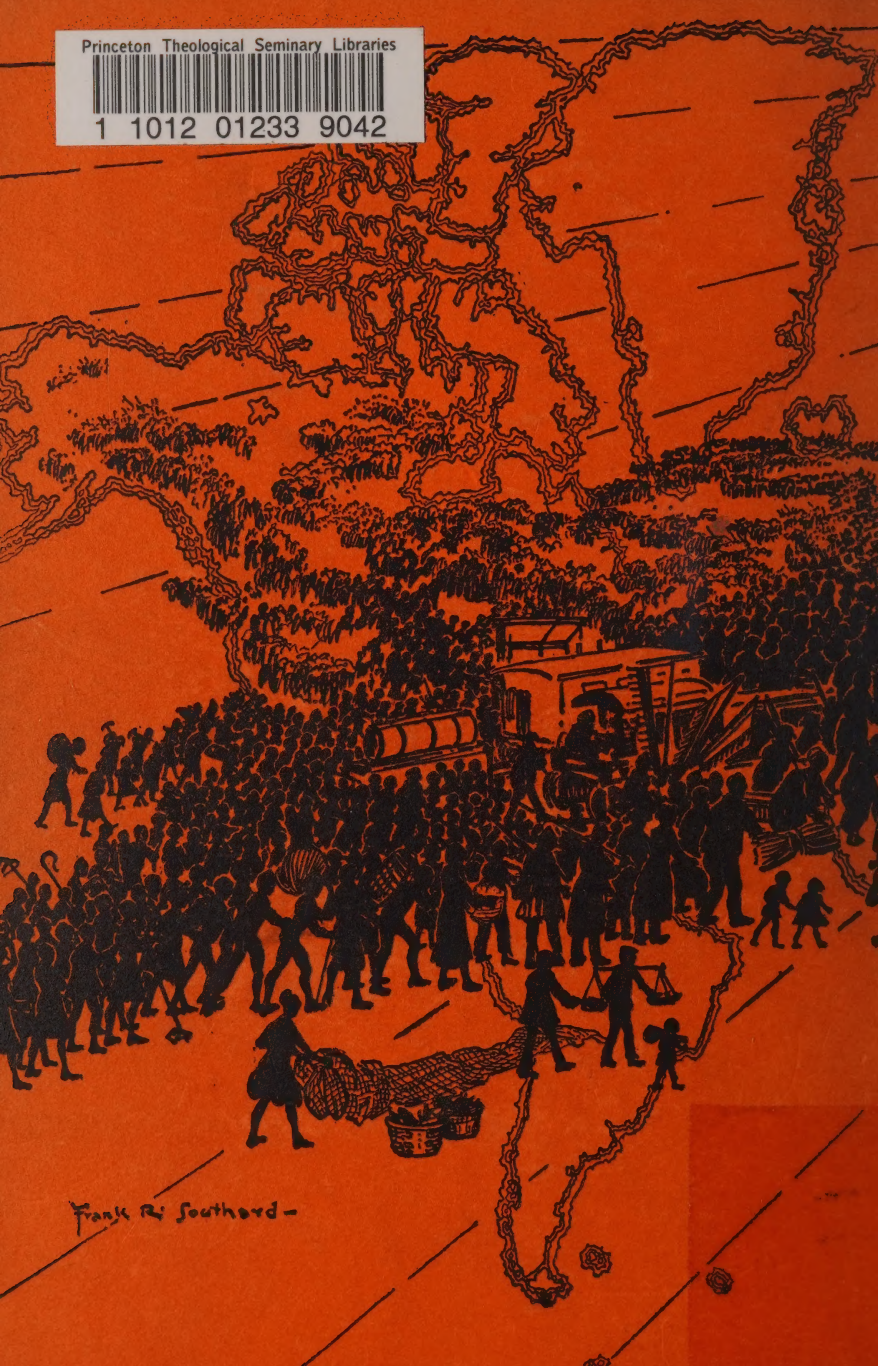
Yao, Dr. H. Y., quoted, 97
Yen, Jimmy, 66
Yellow fever, 93; *see also* Rockefeller Foundation

Zinzendorf, Count, 144

Date Due

AP 10 '41
N 3- '41
N 3- '41
D 10 '41
Mr 17 '42
O 16 '42
OC 3-'49
MR 9 '50
AP 26 '50




Moscow
Leningrad
Salonika
Constantinople
Smyrna
Beirut
Gaziantep
Teheran
Basra
Cairo
Assiut
Jerusalem
Peking
Nanking
Seoul
Konju
Sapporo
Tokyo
Minabe
Shanghai
Shaowu
Foochow
Sakashita
Moga
Allahabad
Ushagram
Bombay
Pyinmana
Canton
Madras
Rangoon
Manila
Madura
Singapore
Sarawak
Elisabethville
Old Umtali
Mt. Silinda
Kambimi
Johannesburg
Lovedale

Princeton Theological Seminary Libraries
1 1012 01233 9042